

## Muslim Saints of Aurangabad



The masuleum of Hazrat Muntajib Uddin Zar Zari Baksh  
Dulha.

Translated by  
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(The Tadhkirah al-Awliya of Farid Eldin Attar)  
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## **An appreciation of work of the author by Iftekhari Silsila**

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book ‘Muslim saints and Mystics’ (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website. The link is as follows, which showing the author’s name in the book as Mohammed Abdul Hafeez R.A. on their website. Its link is as follows [www.google.co.in/webhp?gws\\_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez](http://www.google.co.in/webhp?gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez) This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A;

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## Preface

In this book **'Muslim Saints of Aurangabad'** translation of episodes from the Urdu language are added from old history books of Hyderabad State and added holy Muslim saints of **Khuldabad** and **Aurangabad** in one book and

publishing this book in the year 2024. These episodes have been taken from the old books of Deccan (South India) and in which there are available some great achievements of the Sufi saints of Deccan, which are not yet known to the public are added in this book and which are available in a very interesting style so for this reason the readers will find great interest and attention in this matter. Due to the above facts and details, if the readers will start reading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saints are added in this book and these holy saints were passed away from the world many centuries years ago.

Even though this is a small book but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of holy saints who were passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is a small one but it will present the ocean of knowledge for the guidance of people towards the right path of Islam. In the beginning of this book the translator's brief biography is added for the reader's information and reference. To write about these great pious personalities of the Deccan (South India) area is not only it is difficult, but it is very hard task as they did



many great endeavours by writing Islamic books as well as for the preaching and propagation work of Islam in Hyderabad and around Hyderabad region and there were no such personalities during their time. . To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as Khaja Sahib was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan and around this region and there was no such personality during his time. In this book there are available brief biographies of holy Sufi saints. The readers will find interest in reading this book due to the positive information and great details of some Sufi saints who had arrived in Hyderabad in the olden days when there was no light of Islamic religion was available at that time in Hyderabad and around Hyderabad region. This book is edited and formatted as per the great book 'Muslim saints and Mystics' in English version (Tadhkirtal Auliya by Farid al Din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while

comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet. Kindly note, I have added episodes in this book and these episodes have already been published on many international websites and these episodes are very famous and popular among its readers due to their importance for the coverage of the details of events and information therein.

### **The Bio Links of the author**

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some

chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Saleemnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Saleemnagar colony Hyderabad , Vani Girls College and Madina Girls college as 22 an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

-----  
My three poems, please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the A.U.

College Magazine of Hyderabad and now I have added these poems in this book.

### The Taj Mahal

In the darkness of night I visited the tomb  
 Full beautiful in the glorious moon light  
 Shah Jahan's love and Mumtaz's beauty  
 Making fun of today's love and poverty  
 No-one leaves without feelings of beauty  
 After seeing the Taj Mahal's majesty  
 The Taj was reminding me the duty of love  
 And showing the king's power of love  
 Even today in the darkness of strife  
 The Taj is preaching a lesson of love and life.

By Mohammed Abdul Hafeez, B. Com.

### In Thy memory

Her death day came with the fragrance of memories  
 Which shaken the depth of our old loving memories  
 Even the seasonal changes and other worldly affairs  
 Could not diminish away her saddest loving memories  
 Due to the saddest grief, our souls are broken  
 We are worldly losers and our hearts are broken  
 Oh : her saddest memories you must not die

Guide us to cover the deliverances of the world  
 The heavenly Lord takes Thou care of this soul  
 Who never faced any worldly peace and pleasure.

By Mohammed Abdul Hafeez, B. Com.

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The Dim flame

When the flame of her life was end to dim  
 No one of us not there to say goodbye  
 It is how painful for our whole lives  
 That we cannot see her at death time  
 Death is sure for every human beings  
 But how her strange death was indeed?  
 Her loving relatives were far from her  
 And they cannot reach for the last visit  
 We should believe in the kind heavenly  
 Lord Who made our vast and human land  
 Sure she has gained a position in the grave  
 We should not worry Allah is most merciful

By Mohammed Abdul Hafeez

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Bio, links of the author

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 graduated in commerce from Osmania University,

Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book ‘Tadkiratal Awliya’ by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. The book ‘Muslims Saints and Mystics’ was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife’s name is Ather Fatima and my daughter in law’s name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4.

Sahrish Fatima I enjoy doing translation of Sufi works and my translated first 27 episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website. At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Kazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed Sahab of Bidar district who was working at that time in the education department as an education officer.

After many years of service at Kazipet Dargah (shrine ) with great fame and good name my grand dad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master.

Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A. During the 1986 I had tried my best to re-settle my family members from Hyderabad to

Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Kazipet Jagir on regular basis.

### **In the loving memory of my mother**

Mother upon longer life and left us on 3rd November 16  
 And showed us a life struggle by drawing a good road map  
 You have protected us since childhood to our longer life  
 So, we cannot ignore you during our entire period of life  
 Your life mission was not dull time and in the wrong way  
 It was an example of struggle and for most the happy life  
 Your rules and principles were so great to fight the life  
 With thinking, but so much good benefits you have gained  
 You acted in all matters and were alert in the religion  
 Your presence in our house was such a grace due to all  
 After your demise, there was such a great loss and damage  
 In the house she was Akhter, and she was a star of the luck  
 Her journey ended in 6 days in the hospital so loss to us  
 And left an impression and cannot be removed from us  
 Oh God, you have given her a lofty station in the world  
 Kindly be merciful and blessings on her final resting place.



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## **Muslim Saints of Khuldabad**

### **1. Syed Mohammed Momin Arif Billah Doulatabadi**



For writing the biography details of great holy persons, before in my mind there was thinking that till the 700th century there was no sign of the present habitation in Khuldabad's area of mountains and fields, due to its nearness, was added before the 700th Hijri in Doulatabad (Devagiri). It was decided that this matter was good to start this book with details of the holy persons of the 5<sup>th</sup> Hijri, Hazrat Syed Mohammed Momin Arif Billa Doulatbadi, the great holy person of Deccan, and the Deccan's first holy person.

Today, many hundreds centuries before in the area of Devagiri, due to the perfect holy person's effect of spirituality and the work of propagation, the area was lighted with the light of Islam.

All know well that by continuing for many thousand years Indian history, which was there in its northwestern part of India, by flowing in the valleys of the Ganga and Yamuna water in the rivers. And which spread on over all of India. And there is a wise reason in this matter. In earlier centuries, there was a selected land in the Deccan. For the introduction of Islam in that area, many thousand Sufis and holy persons of Allah, and due to the river of their favor and the knowledge on the student, they have started a stream of AH. The power of Islamic Sufism, which is hidden in this matter. In human nature, it is nn, which is complete and comprehensive. And upon it there is depend this nn. And there is reason that it will affect human nature in all aspects. This nature will affect all aspects of human

The author of the book writes in the book ‘Waqiat Mamlakat Bijapur’ that Devagir was an important city of Doulatabad in the past. Where not only nobles and wealthy persons but all kinds of people of honor and knowledge resided there. There were not available persons of perfection in the world, but among them there were also people of the innermost. So the people of Islam have put his feet in the surrounding area first, and his name is Syed Mohammed Momin Arif Billa Doulatadi, and he was settled down near Doulatabad in the eastern mountains.

The weather conditon of Doulatabad, which was liked by the rulers as well as poets. And poets have described K as

life-giving. At this place there are many gardens of fruits. still today, the outside the boundary wall of the fort. Heart-stopping and natural good scenes are found water falls, water tanks, lakes, and wonderful panoramas.

The well-known and famous court poet of Sultan Mohammed Tughlaq Malik Shura Bader Chac, to whom Sultan was given the title Fakher Zaman. And who lived in Doulatabad along with Sultan, and in the praise of Doulatabad he wrote an encomium of 147 poems. Asami was also mentioned for its fertility and greenery of the land.

The famous and well-known poet of the court of Emperor Shah Jehan Haji Mohammed Jan Qudsi, who was impressed by Doulatabad, was said “To have no doubt Doulatabad is a model of heaven.”

In the book of ‘Aashi Rabbani’, it is mentioned that Hazrat’s name is Syed Mohammed Momin Arif Billah, and he is famous with his title Billah. Afterward, he was introduced to Syed Mohammad lah. Hazrat during his time period was a living image, and he was a statue of the light of the good manners, in him love, dignity, and generosity, and he was a person of the innermost, and his connection was a strong holy person. In the building of civilization and culture, there was a full share of holy people like Syed Mohammad Momin Arif Billah. And for this reason, during his stay, there were people nearby and surrounding areas who were benefitted by his favors of the innermost

and manifest. And a large number of the people who are entered into the fold of the Islamic religion. These are such personalities who have done watering of the garden of Islam there. There were unique services of the religion of Islam, and so for this reason still we could not find such an example.

Those holy persons and Sufi personalities who were given a message of brotherhood, equality, and love, sincerity, humanity, rj, and understanding among different groups, as well as patience and trust advices were given to all general people.

The way in which Hazrat Syed Mohammed Momin Billah came to Davagiri is still not known.

The Muslim Sultans and Taimuri kings who were before the Delhi Kingdom and Indian Islamic history, which was an effect of and original sources are not enough in this matter, and for this reason there is difficulty in finding the correct biographical details of the holy persons. And its cause is not found in the historical events. It is a strange matter to note in this matter that in spite of dignity and self-respect of them all the books of biographies and books of memorial of that time will not find full information. It may be possible that due to the rule and power of the non-Muslim kings.

In the book of ‘Ashiq Rabbani’, there is written Hazrat’s date of death is 507 Hijrah, corresponding to 1113 A.D. This is the rule period of Hindu kings on the throne of Delhi. At that time, there was rule and power of Hindu kings all over Indian areas. There was darkness all over the area. In such a hard and difficult time, Syed Mohammed Momin Arif Billah lit the lamp in this area. In the book ‘Muraqa Salatin Almausum Asar Mutakhirin’, it is mentioned that Syed Mohammed Arif Momin Billah came during the rule period of Raja Mahipal Thani in the year 417 Hijri. 443 Hijri Raja Agarpal, Prithviraj Agarpal 465 Hijrah, Baldev Chohan, Analdev 495 Hijri, Amar Gangu 499 Hijri, and Kahar Pal 500 Hijri who ruled over Delhi. In the Deccan, there was the rule of the Rastrakot family kings. On the downfall of Rastrakot, the Deccan area was divided into two parts of the big kingdoms. One of them is the Kakatia Kingdom; their capital was Warangal. Among the Yadav kings, the most powerful king was Raja Sanghna (his ancestors), who was the king of Devgarh. Hazrat Syed Mohammed Arif Billah, who came to Deccan during the rule period of the above kings to Devgiri.

In the book ‘Kitab Rabbani’ and in the Old M, there is mentioned Syed Mohammad Momjn Arif Billah’s genealogy links as follows.

And Hazrat genealogical link connected with Hazrat Imam Jaffer Sadiq with 14 connections; the details of the genealogical chain are as follows.

Syed Mohammed Arif bin Syed Emaduddin bin Syed Sharafuddin bin Syed Tajuddin bin Syed Emaduddin bin Sharafuddin bin Syed Abul Qasim bin Syed Hasan bin Syed Musa bin Syed Muhammed bin Syed Musa bin Syed Ibrahim bin Musa bin Syed Imam Kazim bin Syed Imam Jaffer Sadiq.

As there are details of his sister Bi Jamal and nephew Shah Kale Sahib and names and places of the burial are found for both of them. The annual Urs (death anniversary) of Hazrat Syed Mohammad Momin Arif Billah, which will be celebrated on the 20th of Safar every year, and in which there will be participants of the people from all over the district.

The shrine building of Hazrat is divided into two enclosures in two areas. And first enclosure is higher than ground level. And by passing some steps, we can enter into it. And its main door and door of entry are situated on the southern side and around its area there is full of the old graves. On its western side there is a construction drum house. There is also a tight and small cell room. And its door is found in the wall of enclosure. And outside of enclosure.



The second enclosure's door is on the southern side, and it is somewhat higher than the first enclosure. This enclosure is higher than the ground and there will be an enclosure of the courtyard by passing 12 steps there.

In the middle of the courtyard there is a tomb of Hazrat. Outside of the tomb on the southern side, on one platform, there are found some graves there and there is one tree of Khirni. (The Khirni tree is also known as the Ruyan tree and its scientific name is *Manilkara hexandra*)



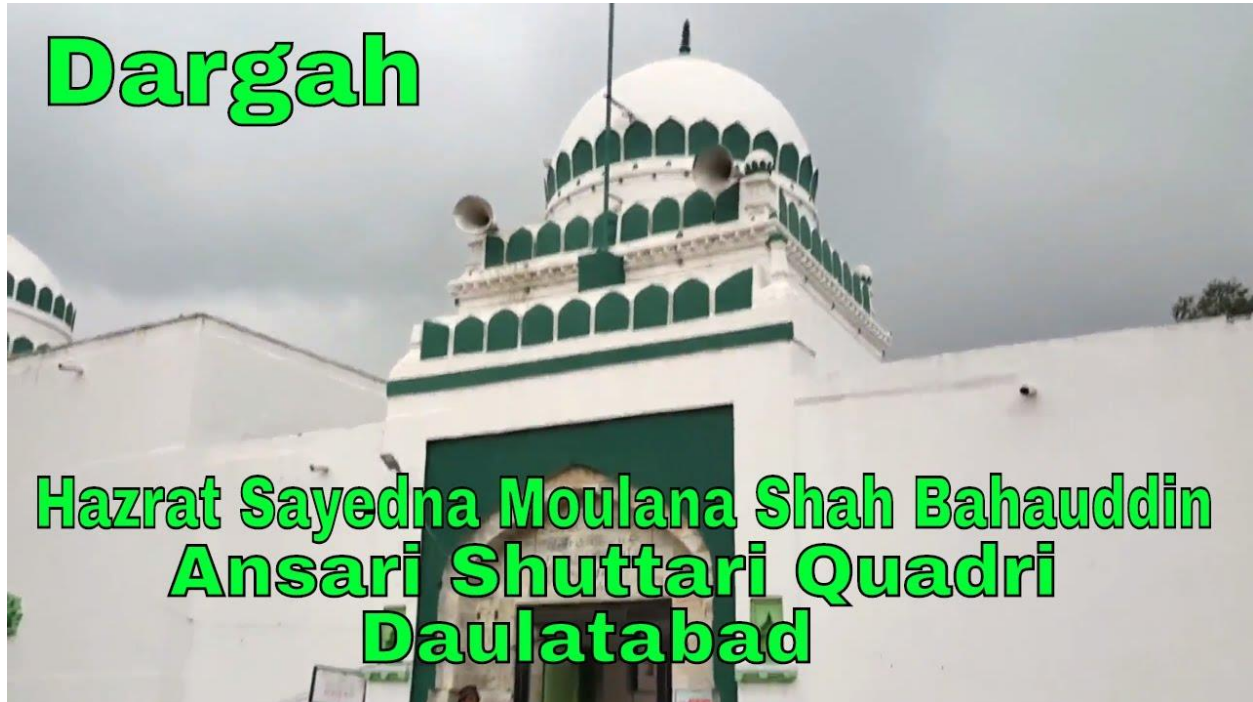
And from the platform on the north side there is one CD, and from it in the eastern enclosure in the limits and its half

area there is a small building for the visitors. In the north of the enclosure, there are no buildings at all except graves. At some distance, there will be a tomb there. On the western side of the enclosure, in the half area, there is one mosque. And in it there *a niche there and* there are written some couplets, which are not reassuring due to damage to the writing. Only on the tablet are written on the mosque of



Hazrat Syed Mohammed Momin Arif Billah, which are readable. Even today, on the grave of Hazrat, there is rush of the visit of the general and special persons to find lights of favour of light there. These holy persons's manners and deeds, their spiritual affects, and their sayings, which bring us closure to them. In our looks, which made them dear and near. But there was unrelated of the biography of their personality, which made us very interested. Their names and events, which are written in books and many of which are not available at the present time and such books are found there for them to find people to read the books. But in spite of that, such personalities find a place in our hearts.

## **2. Shaikh Bahauddin Shuttari alias Langot Band Ansari**



**Mausoleum of Shaikh Bahauddin Shuttari Ansari  
Daulatabad**

**A brief biography of Shaikh Bahauddin Shuttari Ansari Daulatabadi alias Langot Band Ansari**

Shaikh Bahauddin Shuttari Ansari who is having higher status among the learned person and holy person of Allah. In knowledge and excellence, his status is great and he

belongs to Sufi order Alamgir. In the old books, there are available his details. And his father's name is Hazrat Ibrahim Bin Ata Allah Al-Qaderi Al-Hussaini Al-Shattari. In the suburbs of Sirhind, there is one village Junaid and he belongs to this place and so he is well known as Junaid for this reason. He was a pledge on the hands of Shaikh Syed Ahmed Jilani in the holy great mosque of Makkah and who was the grandson of the Shaikh Abdul Qader Jilani and was become his disciple. And his spiritual master has given him permission in the recitals and recitation.

Education: his early education was completed by his hard endeavours and fondness in Junaid and he has obtained knowledge of Islamic religion. And due to his higher status, there was gathering around of the fakir and as well as learned persons.

The compiler of the book Tuhfa Abrar who wrote that he was the caliph of Hazrat Syed Ahmed Jilani. He was a pledge on his hands and was become his disciple in Makkah in the holy Harem Great mosque then he has arrived in India during the rule of Sultan Ghiasuddin Khilji and upon request of the ruler he has settled down in Manda sharif. In his meetings of the teaching, there was much rush of mankind. And where he used to teach the students knowledge of innermost and manifest. And after some years he went toward the Deccan area and he was settled down in the city of Bidar. He was holy of the person of the chain of Qaderia and Shuttaria and who has the permission

of both Sufi orders. In Deccan the old holy persons of Qaderia Sufi chain who were all benefitted by him there.

Especially in Bidar those learned persons who were passed away from the world and for them he is guide and master of all of them. In the country of Deccan, his link of connection is more than 75% which is found. And he was a supporter of the kingdom of Asif Jahi of Hyderabad. And afterward, he has arrived in Khuldabad. And he was lived in Khuldrabad till his part of his life period.

He was compiler and authors of the books. Among his authored books there is one magazine in which he has mentioned different kinds of recitals and endeavors as well as rules of the manners in it.

He has obtained complete knowledge of Islam. So for this reason his status is well known. And around him, there was a gathering of mankind and learned persons. He was well known and famous magazine Risala Shutaria which is mentioned by Shaik Abdul Haq Muhadis Dehlavi in the book Akhabar Akhyar. He was pledged at the hands of Hazrat Syed Ahmed Jilani in the holy Harem of Makkah and he was accepted his pledge and given him caliphate and permission of daily recitals and narration. And he used to pride for his link with the Sufi chain of Qaderia. He was a person of perfection and miracles and he was 25th leader of the mystic way of the Qaderia chain. And he was the first leader of the Qaderia Sufi order in the Indian sub-continent. So he was given the title of Imam (leader) Silsila Qaderia Fil hind. He has arrived in Mandu. He was work

hard and done endeavours for the progress of the Sufi chain of Qaderia in India. In his teaching meetings, there were a large number of the people who have attended his meetings and were benefitted by favour of his company in his teaching. And his disciples were spread in all corners of India and Pakistan. And in this way, there was spread Sufi chain in many places and for this reason, many millions of followers of Sufi chain Qaderia are found. And the shrine buildings were constructed in all areas in this matter. He was a pious personality of saintliness and a perfect holy person of Islamic law and a mystic way. And he was done much worship and mystical exercise so in this matter, he was a peerless Sufi saint of his time. He was a spiritual master of mystic way of his time. He has written many books and the following book is famous and well known.

#### 1. Risala Fi Aurad Wa Isghal Al-Maruf Wa Risala Shuttaria

In this magazine of Shuttaria, he has added recitals of Sufi order and which he has written this book for his disciple Syed Ibrahim Ealj. This book is a treasure of knowledge of God. In this book, there is written that there are many ways to reach toward Allah like large numbers of respiration mankind.

**1. Method of Akharyar:** Mankind reach will toward Allah by Prayers (Namaz), fasting, Hajj, and recitation of the Holy Quran and Jihad (Jihad, (Arabic: “struggle” or “effort”) also spelled jihad, in Islam, a meritorious struggle or effort. The exact meaning of the term jihād depends on context; it has often been erroneously translated in the

West as “holy war.”). And this is a very long method and in this way, very few people who can reach the final destination.

2. **Manners and traits of character:** The purification of the soul and cause to be the reconciliation of the heart and burnish of the soul and doing endeavors and mystical exercise. The people who will be reached by this method are more than the above method.

3. **Method of Shuttaria:** Comparing to other above two methods by following this method and people of this way who will be reaching soon in the beginning stages very ahead so, for this reason, many people will reach to the final destination by this method very fast as soon as possible. And who is the nearness of Allah.

There are his ten sayings of the shaikh of the time which are mentioned as follows.

1. **Touba (repentance):** To leave all things except Allah.

2. **Zuhad:** To leave the love of the world and its things and all love and things and which are in it.

3. **Tawakal:** To leave all things in the world.

4. **Qanat (content):** To leave desires of the soul

5. **Azlat (solitude)** To disconnect the relation and attachment of mankind.

6. **Touja al Haq (attention toward truth):** To leave all things which take you toward untruth. At this stage, there will be not in demand with the person other than Allah.

8. **Reza Allah:** For the willingness of Allah to leave willingness of soul



7.Saber : By patience following endeavoring and leaving taste.

9.Zikar: To leave all remembrances of mankind except the remembrance of Allah.

10.Maraqaba (meditation ): In which one should leave from his existence and power and this shaikh has defined that “It is done by verses and phrases of the Quran by which there will be clear meaning of the unity of God and which are called names of the meditation. If any want for meditation then he should verse and phrases of maraqaba (meditation), The meaning of Maraqaba has guarded the heart and till the disciple will be in meditation then by that time he will be safe from desires of the soul, apprehensions of the Satan, the requirement of the body and the guard the heart as per book Mashaiq Qaderia page number 282. This is said that thinking is better than remembrance and thinking are having the shape of innermost. when there will be thinking in the shape of the innermost for which there be no information to others. So by watching the heart and it will divert attention toward Allah in this matter. And by this time there will be no care of others except Allah. And in the language of the Sufi person, such a person is Ahle Dil (pious person).

Death: He was died on the 11th Zil Hajj in the Hegira year 921 and corresponding to the middle of the January 1516 and his mausoleum is in the Deccan area and which is well known and famous even today for the fulfillment of desires and wishes of the persons who visit his tomb.

In the last period of life, he became very weak and old. When he will smile good fragrance and due to its effect of fragrance he will become unconscious. One person who has brought him fine fragrance in his service and by smelling that fragrance his soul was left out of this body to meet his creator in the other world. And in the manifest, this was caused by his death.

### **Qalandar-e-Haq Shaikh Baha'u-d Din Ansari**

Shrine in Daulatabad city, Maharashtra, India

**History:** Qalandar-e-Haq Shaikh Baha'u-d Din Ansari was born at Jindh in Haryana, India. Legend states that he was born wearing a loincloth around his waist and that is the reason he is fondly addressed as “Langotbandh Baba”.

Not much is known of his youth and education. But he is said to have possessed an insatiable desire to attain gnosis [ma'rifa] of Allah. He traveled far and wide and eventually reached Baghdad in his quest for Divine Knowledge. He visited the tomb of Muhyiddin ‘Abdul Qadir al-Jilani where veils were lifted and he attained his Goal.

After being made a Caliph [khalifa] of the Qadiriyyah Tariqah, he returned back to India. Despite his desire for obscurity, his contemporaries recognized his greatness. The renowned Chishti master, Gesu-Daraz Bande-Nawaz Khwaja Sayyid Muhammad al-Husaini of Gulbarga, reportedly praised him as “A great Majzub!”



He reached a high rank in spirituality and, like his predecessors, exhibited many miraculous exploits [miracle] which continue to this day. There is a story of a disciple getting drowned in the high sea in his boat. He yelled the name of Langotbandh Baba who rescued him from the impending calamity with Allah's leave.

Ardent devotees continue to visit his shrine to seek his intercession [wasila] to Allah, Most High, to fulfill their needs and to remove their distress. One such visitor, Ghulam Muhammad Qadiri of Pune, reports that he had been struck by paralysis of his legs. On visiting the shrine, his legs fully recovered.

**Additional Information:** Records state that he passed away on 12 Dhu-l Hijjah 920 AH /1515 CE. His anniversary ['Urs] is commemorated on a large scale with fairs and special prayers by the hereditary Mutwali families who look after the Dargah. May Allah be well pleased with Langotbandh Baba, and bless us for his sake. The dargah is over 500 years old. It is situated in a large compound surrounded by ornate walls and a large gate. There is a water pool in front of the shrine for visitors to make ablution. The main tomb contains Langotbandh Baba's grave. Next to him is the grave of a disciple named Ibrahim Archi.

**How to Reach:** From Aurangabad airport, Langot Bandh Baba Dargah is 22.8 kilometers, from Daulatabad Railway Station it is 4 km and 1 km from Deogiri Fort Bus Stop.

**Nearest City:** Daulatabad

**Nearest Bus Stop:** Deogiri Fort Bus Stop

**Nearest Airport:** Aurangabad Airport

**Nearest Railway Station:** Daulatabad

### **3.A brief biography of Hazrat Shah Runkanuddin Kashani Khuldabad**



**The mausoleum of Hadrat Burhan Uddin Auliya  
Gharib**

**The Genealogical record:**His name is Hazrat Rukanuddin and his fathers' name is Emaduddin Dabir Kashani. There were born five sons to his father Emaduddin Dabir Kashani and the details are as follows.

- 1.Khaja Rukanuddin Kashani 2.Khaja Mujadid Kashani.
- 3.Khaja Hamad Kashani 4.Khaja Burhanuddin Kashani
- 5.Khaja Jamaluddin Kashani.

In the year 725 Hegira when Sultan Mohammed Tughlaq declared his new capital Devagari and named it Doulatabad so with holy persons Khaja Rukanuddin Kashani Bin Emaduddin and his family members who were also migrated to Doulatabad with other people of Delhi and so they came to Doulatabad from Delhi. At that time Rukanuddin Kashani was young and he was engaged in acquiring the knowledge of Islamic religion. Upon reaching Doulatabad he has continued his education also. And was completed his education in Doulatabad. Hazrat Zainuddin Shirazi who was among his teachers in Doulatabad. Upon reaching Doulatabad Qutub (In Sufism, a Qutb is the perfect human being, al-Insān al-Kāmil (The Universal Man), who leads the saintly hierarchy. The Qutb is the Sufi spiritual leader that has a divine connection with God and passes knowledge on which makes him central to, or the axis of, Sufism, but he is unknown to the world.) of time Hazrat Burhanuddin Gharib who sat on the throne of teaching and preaching. And in the year 732 Hegira, he was entered into his circle of teaching. And by following him his family members and his friends who were in a large number of 1000 persons and who were also entered into his circle of his disciples.

It is a strange matter that his teacher Hazrat Zainuddin Shirazi who was become a disciple of Hazrat Burhanuddin Gharib by his source. Mir Ghulam Ali Azad Bilgrami in

the book *Rouzatal Auliya* stated the details of Hazrat Zainuddin Shirazi that in the year 736 Hegira by the source of Rukanuddin Kashani compiler of the book *Nafis Anfas*, Hazrat Zainuddin Shirazi who becomes a disciple of Hazrat Burhanuddin Gharib. Regarding the details of the books of Khaja Burhanuddin and Khaja Jamaluddin, there were not found any details. Hazrat Khaja Rukanuddin Kashani has a position of majesty but in spite of that in books of biographies and history which are empty from his details. And it was known only that Hazrat Ainuddin Junaidi Bijapuri who has written some details in his book *Kitab Anwar*. And this incomparable book is still not available. And even it is not known his year of death. On the day when Hazrat Burhanuddin Gharib died and on the same day Hazrat Khaja Rukanuddin Kashani also left this mortal world. Outside of the mausoleum of Hazrat Burhanuddin Gharib in the direction of the southwest in the tomb, his grave is there which is near a special water reservoir. At the side of the tomb, there are graves of Khaja Rukanuddin Kashani and Khaja Mujiduddin Kahani and Khaja Hamaduddin Kashani who was died in the year 761 at Sugarnava Gulbarga.

**Books of Malfuzats (sayings):** Khaja Rukanuddin Kashani, Khaja Jamaluddin Kashani, and Khaja Mujiduddin Kashani these three brothers who are persons of knowledge and excellence as well as persons of pious

and piety. And they written books. Their books about details of the sayings of Hazrat Burhanuddin Gharib and which are the valuable heritage of Persian literature.

**Books of Khaja Rukanuddin Kashani :** The books written by Khaja Rukanuddin Kashani are as follows.

1. Risala Gharib 2. Tafsir Ramuz 3. Azkar Mazkur 4. Ramaz Walibin 5. Nafas Anfas 6. Shamil Etqia and which is very famous and well known. *Nafas Anfas* is a book about sayings of Hazrat Burhanuddin Gharib and which are recorded from the beginning of Ramadan in the year 732 Hegira and it is ending by the death of Hazrat Burhanuddin Gharib in the year 783 Hegira in the Safar month. This book is written on the style of *Fawa'id Fawad*. The compiler of this book was Khaja Rukanuddin Kashani and who was much devoted to his spiritual master Hazrat Burhanuddin Gharib. So in the preface of the book *Nafas Anfas* he has used the titles for Hazrat Burhanuddin Gharib who was his spiritual master as Qatam Mashaiq, Malja Auwad and Majtadin, Burhan Alhaq and Sharah Wadin, Hujatal Islam Deen, Zabatal Etaiqi, Zain Aulai, Kashaf Israr Mani, Shah Ruq Rumuz Albai Almasni, Alma Huda, Alamat Wara Ghouse Saqlin, Alqafzin Junaid Fi Zamna Fazal Dana Shili Fi Ebada Wa Nori Fi Zabada Kahaf Alsidaq Wal Yaqin, Tazal Aqtab Wamuhiqin Mohammed Mahmood Al-Madau Bil Farib Bait.

Gharib who is a lover of reality in the world  
And Gharib is the friend of Allah in the world

***Nafas Anfas* handwritten manuscript:** This is found in the library of Nadwatal Ulema Lucknow with Persian catalog number 73 and in this manuscript, there are 186 pages. In this book, there are found the same teachings which were have mentioned in the previous pages and which are available in the books of Chist. And we added here and there the teaching and discourses of Hazrat Burhanuddin Gharib which we are presented in the presence of the readers.

*Shamil Etiqia*: Khaja Rukanuddin Kashani who was compiled *Shamil Etiqia* on the demand of his spiritual master and this is a big volume book and this is an important book written in Sufism till this time. And in this book, there are four parts and 91 episodes in it. The details of the four parts are as follows.

- 1.The deeds of mystic persons
- 2.The condition of people of the reality
- 3.The attributes of the existence of Allah.
- 4.The Excellence of the man.

And this book is compiled in between from the year 732 Hegira to 738 Hegira and in it, there are 91 chapters. In the



compliance of the book compiler who has quoted 9 references from Hadith (a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran.) and Islamic jurisprudence and 20 from other religious topics books and he was quoted references from 100 books and in this way he has written this book.

*Shamail Etia* is also credit in this book of the time by this angle that it has the color of the Sufism, and it is covered on the topics of teaching and discourses, miracles, instruction, and supernatural acts. And from it is known the author's experience and width of the knowledge. In the preface of the book, there are mentioned all books of Sufism. In this book, there are no issues of the Sufism which is left in it. But the author did not add reasonable and well-grounded arguments in the book. But for every issue in the beginning he has given his opinion. And after that, he has quoted verses from the Quran, and explanation of exegesis, and Hadiths (a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran.) of the prophets. Sayings of the companions and their followers, and sayings of the holy persons of the mystic way and reality and copy of the different opinions of the other



authors are added in the book and he has shown its reason by him.

As this book was written on the style of *Shamil Etiqia* so for the followers of the mystic way who are able to know all issues of mysticism and in the light which are presented by different authors and so for the reader it is easy to read by the angle of the knowledge and it will provide much easiness and competence in this matter. The people who have seen this book who said this book as comprehensive and complete as well as an interesting book which is written. In the preface of the book *Shamil Etqia*, there is given a lengthy reference of the books. And from this, it is known the author's experience of the knowledge as well as we know about the wider look of the author. It is also clear to know that all these books which are available at that time in the libraries of Sufi persons of Doulatabad and Khuldabad. And from holy persons who were used to be benefitted by them. All these books belong to a higher level and as well as authentic in the skill. In the Nizam's Asfia library Hyderabad a copy of the handwritten manuscript is found there. Mir Yaqub who has translated book *Shamil Eqitia* on the request of Ali Aminuddin who was the son of Hazrat Meraji Khuda Numa in the year 1078 Hegira into Decani language from Persian. A copy of the handwritten manuscript is found in the State Archives department in Hyderabad. And *Shamil Etiqia's* Urdu translation which

was published by Iishat Uloom Hyderabad in the year 1147 Hegira in the month of Muharram by Ashraf press Hyderabad.

*Risala Gharib*: This magazine which is known by its name that it belongs to Hazrat Burhanuddin Gharib and in which those teaching and discourses are written which Hazrat Burhanuddin Gharib who was found from the holy persons of Chist. *Tafsir Ramuz, Azkar Mazkur, Ramuz Alwabin* which are not found during this time. These books of sayings of the holy persons which are incomparable in the Sufism and mystic initiation.

#### **4.Hadrat Muntajuddin 675 Hijrah**

His genealogical link connected with Hadrat Imam Abu Hanifa by the 11th generation. And his genealogical link of mysticism connected with the last prophet of Allah by 21 generations. His father's name is Mahmood and he has four

sons the details are as follows. 1. Burhanuddin 2. Muntajbuddin 3. Aziz Qattal 4. Abul Fatah And his five daughters' names are as follows. 1. Bi Khadija 2. Bi Ayesha 3. Bi Maryam. 4 Bi Amana 5. Bi Hamida. Except for Aziz Qattal, all are resting in Khuldabad. He was born in the year 675 Hegira from the body of Hadrat Hagira. He was a disciple of Hadrat Nizamuddin Auliya. And he belongs to well-known and famous holy persons of the Deccan region. Ghulam Ali Azad Bilgrami in his book 'Velayat Meraj' wrote that he was a disciple and elder son of Hadrat Farid Uddin Ganj Shaker. But in other books, it is mentioned that he was younger than Hadrat Burhanuddin Auliya and he was a disciple of Hadrat Nizamuddin Auliya. Upon seeing his mystical exercise and endeavors, then his spiritual master Hadrat Nizamuddin sent him to Deccan along with a large group of persons there while giving him the first caliphate than others for teaching and preaching the mission work of mankind.

At the time of leaving Delhi when he was seen a large of persons along with them, he was worried in this matter and he was said to his spiritual master that he did not have the capacity of the support of all of them. So then at that time, Hadrat went into the meditation and he told him that at the time of Tahajjud prayer (The Tahajjud is a special Islamic prayer that is recommended (but not compulsory) for all Muslims. The Tahajjud is prayed after Isha (the obligatory nightly prayer) and before Fajr (the obligatory morning prayer) you will get expenses. So for this reason at the time

of Tahajjud's supererogatory prayer, he was used to getting a box of gold to meet the expenses of the darwesh persons who were in the Islamic preaching and teaching mission in Doulatabad along with Hadrat Burhan Uddin Gharib.

So from that time, he was becoming famous and well known with the title Zar Zari Baksh. He left Delhi and while staying in many places at last he reached Khuldabad along with a large group of darwesh persons. He has selected this hillock area in self-denial and to spend life in a mystic way. At that time in Khuldabad except for Sona Bowli (well), there was nothing found there. Till his life except in one mosque and its name was 400 Auliya mosque no other mosque building was not constructed he used to perform five prayers daily during his lifetime there. His style of life was like the darwesh system. There was a place which was reserved for performing Chilla (Chilla (Persian: چله , Arabic: أربع, both literally "forty") is a spiritual practice of penance and solitude in Sufism is known mostly in Indian and Persian traditions) and which is the southern direction of the cave which is in the mountain of Howda and its upper side it seems like a tomb and in which 4 persons can live there easily. On the north side, there is an available stone door.

He died on 7th Rabibil Awwal in the year 709 Hijrah on Thursday at the age of 34 years.

His chronograph, date is Shahinsha Auliya. In his mausoleum area, two compounds are there. In the small compound, the tomb is situated and at his side, there is the

grave of Khaja Mohammed and who was his fellow-disciple as well as who was his true friend, and as well as who belongs to his dearest friends. On the day of his death due to love and his going away from the world, he began weeping and made loud and cry and he was reciting the following couplet.

Oh friend after you, from the loneliness, life becomes a cave.

So without the friend, it is better the death 1000 times than the life.

While reciting the above couplet he was falling down on the grave of his friend and he was dying instantly there and met his dear friendliest in the other world. In his tomb, there are available some old handwritten books and gilded big sizes holy Quran copies are there in which good handwriting is found. There is also found one iron mirror gifted by the Sultan Tana Shah of Golconda.

On his grave, there are always find the grave covers. The inside cover of white muslin in which there will be found scents and Baqur (for scented stick called baqur in Arabia) there. And the middle grave cover is made of Nainsukh (a kind of fine long cloth). And the upper cover is made of costly brocade. In the courtyard, the stone of Selu and black stone are available there. On the eastern wall, his sister, son's Shamsuddin grave is found. And in the western wall, the grave of another sister's son is there. At some distance from the tomb on the western side, his mother Bibi Hagira, and his uncle Sirajuddin's tomb are found there. And the

back side of them there are trees of Kharni (a kind of fruit, like the raw data) and Molsari (a jasmine-like flower.) In between these two tombs, there are finding a large number of graves. Here the grave of Sona Bai is also found there and she was a daughter of the wealthy Brahman family. And who have accepted the faith of Islam at the hand of Hadrat Muntajuddin Sahib.

On the eastern wall, there is a door and which is called 'Darchak' from which people visit the shrine area and return back from there. On the eastern side, there is a mosque and on the eastern side, there is a hall. And in which also there is one room. On the pillar of the hall, there is inscribed as follows. " Ya Allah Al-Mahmud Fi Kulli Afaal Ya Allah." In that hall, there are hanging there stone knapsacks there. And on one of them, Nadi Ali is inscribed there. There is a good work of stonework by artisans. And on its roof, there has also found a tomb. There is one door on the back side of the wall which will be opened during the Urs ceremony time.

In the compound of the northern and eastern sides, there are steps found there. The compound is divided into two parts in the eastern and southern side and the length of the eastern side is 30 x 60 steps. And around which there are constructed halls. Out of the northern wall of the door, there is the grave of Hadrat's teacher Syed Kabir. The length of the eastern side is 40 x 50 steps. And there is one platform and steps before it and there are five arches on both sides and also there are find some graves.

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## **5. Biography of Hazrat Shah Nizam Uddin Auliya of Aurangabad**





Mausoleum of Hazrat Shah Nizam Uddin Auliya

He was a great pious personality in the Sufi order of Chistiaya and his status and position is well known and famous. Due to his endeavors and preaching as well as teaching and instructions many Lakhs (one Lakh = 100,000) persons were benefitted and followed the right path of Allah. Even today in sub-continent the favor of this Sufi order is still continuing.

Hazrat Shah Nizam Uddin was arrived in the Deccan as per instruction of his spiritual master Hazrat Shah Kalim Ullah Jehanabadi for the teaching and preaching mission work. At that time the area of the Deccan was passed from



a difficult situation of problems in the history of India. The down fall of Mughal empire started and wars with Marathas were in progress at that time and it were at final and last staged. During that difficult time it was not easy to protect and care of the capital of the community. So for this reason for this great cause of Allah, his spiritual master has selected him as who was a great and ranked pious personality of his time.

Upon his arrival into the Deccan, he was started teaching and preaching work and due to his hard work there was new life was born in the dis-hearted persons. All persons of caste and creed without any discrimination came into his service and their details are as follows.

1. Rich and poor.
2. Learned and un-learned persons.

Due to his following great qualities he was becoming popular and attracted to the area of the Deccan and many Lakhs (one Lakh =100, 000) persons were benefitted by his guidance and favor.

1. Good conduct and manners.
2. Kindness.
3. Helping nature
4. Simplicity.

**Birth** : The Sheikh's details of birth are still not available in the books of history. He was died at the age of 82 years and as per this record, his date of birth was calculated and it found his year of birth as 1060 Hegira, and he left this world in the 1142 Hegira.

His genealogical record is connected with Hazrat Abu Baker Siddiq through Sheikh Shabab Uddin Suherwardi. As per reference from '*Tadhkirta Auliya Deccan*' in which Maulavi Abdul Jabbar Khan Malkapuri who mentioned one reference from book '*Qizan Wa Bahar*' that his name was Shah Nizam Uddin and his title was well known and famous as Sheikh Islam and he was born in the year 1070 Hegira.

**Native place** :Regarding his native place there is difference with historians in the following books and in which it was written that his native place was Purab and he came to Delhi for completion of early education there.

1. 'Manqab Fakheria.'
2. 'Shajra Anwar.'
3. 'Takmila.'
4. 'Siratal Auliya.'
5. 'Qazinatal Asfia.'

As per reference from the book '*Manaqbi al-Mahbubian*' that his native place is Eshian in district Purab and village Kakori and Tagron which are adjacent of Lucknow City. As per reference from Khaja Hasan Nizami and Nawab Muslah Uddin Khan that his native place is Kakori. Now it is confirmed from all sources that he belongs to Kakori village. As a matter of fact, his grandfather or great grandfather, Hazrat Sheikh Saadi's grave is available in Kakur Sharif. Also, the compiler of the book '*Qizan Wa Bahar*' mentioned that his native place is as follows.

Village Takraun in district Purab.

**Education** : Hazrat Shah Nizam Uddin completed his formal education in his native place and for further education, he left his native place at an age of 11 years and he was reached to Delhi and at that time Delhi was famous and well known center of learning for the knowledges of manifest (Zaheri) and innermost (Batini). Upon completion of the knowledge of manifest (Zaheri) in a few years and he began his interest in the knowledge of the innermost (Batini) so he heard great fame and name of Hazrat Shah Kalim Ullah and for this purpose of learning the knowledge of innermost he went into the service of the above great Sheikh of his time and he reached his shrine. At that time the ecstasy session was in progress at the shrine of Hazrat Shah Kalimullah and as per his instruction all doors were closed there and outsiders were not given permission in this matter. Hazrat Shah Nizam Uddin went the shrine building and knocked the door so the Sheikh asked his servant to go out and see who is there at the door. The servant watched that one stranger person was standing there and he asked his name and went inside of the building and inform the Sheikh all details in this matter. So upon hearing the details the Sheikh asked him to bring that person inside. So for his un-usual routine and behavior and for this reason all disciples were surprised in this matter. So the Sheikh clarified in this matter that from this person and from his name there is a smell of friendliness is coming so for this reason he is not strange person. The Sheikh met with him with special sincerity and

love and he was accepted the responsibility of his training of knowledge of manifest (Zaheri).

**Pledge to Sheikh Kalim Uddin Jehanbadi** : Hazrat Shah Niazm Uddin lived in the service of his Sheikh for long period and completed his training in the knowledge of manifest. During that period one disciple of Sheikh Yahiah Madini came to visit Sheikh Kalimullah and at that time Hazrat Shah Nizam Uddin was learning there some book. When new the comer looked at the Sheikh he was becoming intoxicated and become out of control. With this event Hazrat Shah Nizam Uddin was very much affected in this matter and his devotion and Irdat (religious zeal) was increased more. One day the Sheikh left his meeting place and reached to corner place, then suddenly Shah Nizam Uddin stood from his place and took the Sheikh's sandals and cleaned the same with his dress and presented before him with great respect and honor. So the Sheikh told him he liked his action very much and he was much affected in this matter. So at that time the Sheikh told him Nizam Uddin the learning of knowledge of manifest will be continue but now pay attention towards the learning of knowledge of the innermost (Batini). So Shah Nizam Uddin requested him to become his disciple by pledge him. So the Sheikh asked him in which Sufi order?. So Shah Nizam Uddin recited one Persian couplet in this matter and its picture is as follows.



For this reason, then Shah Kalimullah remembered his spiritual master's saying in which he told him during his stay in Madina. When Shah Kalim Ullah visited Madina to see his spiritual master Sheikh Yahiah Madni and he was talking with him there. So the Sheikh told him that why did you come there and you should have stayed there. So go back from there as there will be one Qutub (highest cadre in spiritual pivot at axis) from your chain. So Shah Kalimullah asked him whether Qutub (highest cadre in spiritual pivot at axis) will be for his sons or from the disciples. So he told him that he will be from his chain of Sufi persons and he will be called as Nizam Uddin and he will come to see you in this matter. So wait for him and he will be an owner of our connection. During the way, if you will find any news do not had go back. So the Sheikh told him there many persons are well known by the name of Nizam Uddin with this slave. So the Sheikh of Madina told him that he had not come yet, but he will come and he recites one Persian couplet which is as follows.



The above couplet was recited by Sheikh Yahiah Madni to his disciple Hazrat Shah Kalimullah. When Shah Nizam

Uddin recited the above Persian couplet then Sheikh remembered that this couplet was already recited to him by his great Sheikh in Madina during his visit there and he was informed already him that one Qu'tub (highest cadre in spiritual pivot at axis) of his time will become his disciple. He was included him in his circle of disciples and accepted his pledge.

**Worship and endeavors** : When he made his pledge to the Sheikh then his endeavor and worship was increased. His spiritual master was given him permission of Zikr (remembrance of Allah) Jahri in loud noise). He used to go in summer season at the bank of river Yamuna and he used to sit there on the sand for Zikar (remembrance of Allah) Jahri (in loud noise) and used to busy with it from midnight up to Fajr (morning) prayer continuous. He used to say that “ He was benefited greatly by Zikar of (remembrance of Allah) Jahri (in loud noise) than any other thing.”

**Velayat (Saintliness) of Deccan** :After completion of the learning of Zaheri (manifest) and Baitini (innermost) knowledge and upon completion of perfection, he obtained caliphate and saintly dress from the Sheikh's hands and at that time the Sheikh instructed him to proceed towards Deccan. At that time political conditions in Deccan were very worse and for this reason the persons of the Deccan were migrating towards North India in this matter. Sheikh Kalimullah wrote the following details in his letter.

“ You are awarded the Velayat (Saintliness) of Deccan by grace of Allah. You should perform this work with much

attention. Before you were addressed to join in the army. Now you are instructed where ever you live, but you should be busy in the preaching and teaching work of Islam and spend your life and property in this cause.”

**In area of the Deccan :** In Sufi order of Nizamia there was no new place available. The following pious personalities were resting on land of Deccan.

1. Hazrat Amir Hasan Ala Sanjari.
2. Hazrat Sheikh Burhan Uddin Gharib.
3. Hazrat Khaja Muntajid Zar Zari Baksh.
4. Hazrat Zain Uddin Shirazi.
5. Hazrat Khaja Bande Nawaz

During that critical period of history and he was proceeding towards Deccan to spread the Sufi order of Chistia Nizami in the area of the Deccan.

As per reference from the book ‘*Maktobat Kalimi*’ it is well known that Hazrat Shah Nizam Uddin came to Deccan with the royal army and he used to move into the area with the royal army. Hazrat Shah Nizam Uddin used to send his letters to his Sheikh through army troops and also used to receive the replies from his Sheikh on this matter. So for this reason in one of his letter Hazrat Sheikh Shah Kalimullah wrote the following details.

“ In the Deccan the political situation is not good so work there with care and attention in this matter.” He was staying in different parts of Deccan and he visited also Bejapur and Sholapur. And in this way upon covering many

destinations he was finally reached to city of Aurangabad and he settled down there permanently.

**Stay in Aurangabad :** So he decided to live permanently in Aurangabad and he settled down there. Khaja Kamgar Khan was given an offer for his stay in his Haveli (mansion) so he accepted his offer and shifted into his mansion.

During the beginning period upon seeing a huge crowd of people he was annoyed and worried in this matter. But afterwards, as per his spiritual master's advice Hazrat Shah Nizam Uddin used to meet with the persons with great sincerity and happiness. As there was an instruction of Hazrat Sheikh Kalimullah that he should see all persons with favour and kindness. So he was there in Deccan for this work for the long period. He was busy in great endeavours and works for the teaching and preaching mission in the areas of Deccan and he was much successful in this matter due to the grace of Allah.

The above details are available from the letter, number 100 on page number 79.

The Sheikh used to stay in the house which has two floors and on the 2<sup>nd</sup> floor, he used to stay there and also he used to busy there in the worship and on the ground floor he was used to busy in the teaching and preaching work of the mankind. On the ground floor there was one small ladies room was available in which Hazrat Moulana Fakher Uddin Mohammed was born there.



**Desires and wishes** :As per reference from the book '*Malfuzat Tounasvi*' that in the Sheikh's residence there were ten doors available and on each door there was used to sit one copyist and who used to write the visitor's desire and wishes on the papers and put the stamp of the Sheikh and on the application papers and on which there was available one Persian couplet. When the applicants used to take those papers from there to the rulers in such cases, they will think it as great honour and respect for him and used to help the applicants in this matter. The doors of shrine building will be used to be opened for all persons for their help and attention in this matter.

**Miracles** : It is well known and famous event that one year there was no rainfall and for this reason there was a severe starvation and animals were becoming weak and near to death. So somebody requested him to pray for the rain fall so prayed for it and for the above reason he has requested him in supplication for rains. It so happened that it rained heavily.

It is written in history books that when Nawab Qamar Uddin Khan Asif Jah Bahadur came to Deccan and with the small number of army was there with him. So there was war with Mubarz Khan, who was Subadar (governor) of Deccan and who had large number army with him. In the area of Shaker Khed Pargana in State of Barar the two armies were expected to meet together. So for this purpose Nawab Sahib visited the Sheikh and requested by him for success and victory in this matter.

The Nawab told that to fight with a small number army with large number of armies and to keep the hope of success and victory in this matter which seems an impossible thing as per wisdom. As a matter of success and victory is possible due to repeat of prayers of Allah. So he told the Sheikh that he wants some mark in this matter so please help him in this matter so that there will be peace of his mind for him in this matter. So the Sheikh told after short period time that on Thursday on all pavilions and tents of the camps there will be a mark of an open hand with sandal impressions will be available there. So this will be your mark of your success and victory. So on that day on all tents impression of open hand in sandal color impression was appeared. At last Nawab Qamar Uddin Khan was successful in this great with Mubaraz Khan and all details of this event are available in the book '*Tadhkira Salatin Part 3*'.

**Worship and endeavours :** In the beginning Hazrat Shah Nazam Uddin was much interested in books. So for this reason he used to read books all time. But upon his arrival in Aurangabad, he was much busy with the following things and he left all other things.

1. Worship
- 2, Mystical exercise.
3. Azkar (daily recitals).
4. Afkar (meditation).
5. Daily engagements and practices.

After morning prayer, he used to go into the room and up to Zuhar (after noon) prayer, he was used to busy there in the worship of Allah. After Zuhar (afternoon) prayer the door of the room was closed and it will be opened at the time of Asr (evening) prayer. At that time Khaja Noor Uddin used to read some parts from the book '*Miskawat*' or any other book. After Asr (evening) prayer books of biographies of Mashaiq (learned persons) were used to be read by Khaja Kamagar Khan and all people who used to present at the meeting will hear the same silence. After performing Mahgrib (sunset) prayer the Sheikh used to go into his room and at that time only special persons will be allowed to enter there. At the time of Eisha (night) prayer, he will become out of the room and participate in the congressional prayer in Eisha (night) prayer and after this he used to enter into his room and used to busy there for the following things in the whole night.

1.Worship.

2.Mystical exercise.

He did not like discussions and debates.If somebody will come to see him and ask any solution for the problem, then in that case he will ask him to refer some book on this matter and asked that person to study matter in this book. He never used to eat the food lonely.

**Dress :** Hazrat Shah Nizam Uddin will not care in the dress matters and whatever available he will use to wear the same. In his dress there will be always many patches.

He used to ask for the dye of his dresses in earth color. For the Friday prayer he used to wear frilled gown and turban. In the house he used to wear a cap and turban. He used to go for Fridays prayer always by walking and some time he will ask the horse from somebody.

**Manners and conduct :** He was well known and famous for his good manners and conduct. He used to meet with all persons, whether he will be known or unknown with good manners and conduct. He used to offer him something to eat and if nothing available in the house, then in such case he used to give some scent. Nobody did not leave without empty hands from his meeting place. The visitors who will visit him and due to his prayers and due to the kind grace of Allah their desires and wishes will be fulfilled. He was also famous and well known for the following things.

1. Bounteousness.
2. Generosity.

Nobody did not see him in sitting position on the cross legged in the general and special meetings. He was always used to sit in the sitting position of two legs.

**Some of his advise are as follows.**

1. He thinks hurting anybody is as a great sin. So he advises all persons to avoid it.
2. He used to be silent and he prefers it.
3. He used to talk as per requirement.
4. His life was a sample of simplicity.

The Sheikh used to be away from kings and rulers and did not meet them and if he will accept their gifts then at the same time he will use to distribute the same to poor and indigent persons and never keep anything with him or with his relatives.

As per one tradition Hazrat Skeikh Kalimullah's instruction he used to accept the presents from the persons and used to give to the poor persons. Hazrat Sheikh Kaleemullah told that there will be heartbreaking of persons so if any person present anything in gift with sincerity, then he will use to accept the gifts and give the same to poor and deprived persons.

**Samah (ecstasy) meeting** : In the matter of Samah (ecstasy) meeting he used to follow the rules and regulation of his spiritual master. He used to take care of time and place and disciples in these meetings. In these meetings there will be an observation of the following things.

1. Respect.
2. Care.

On every Friday after Friday prayer the meeting of Samah (ecstasy) will be conducted. In such meetings always some needy person used to be present there and due to his favour there will be fulfillment of their desires and wishes and his shrine is placed for the unfortunate persons for the fulfillment of their desires and wishes.

One day he arranged the meeting of Samah (ecstasy) on the occasion of Urs (death anniversary) ceremony of some pious personality. At the meeting one person who was

among professional reciter started reciting Arabic poetry and at that time one Maulavi Saheb came there and he began his objection for recitation of Arabic poetry. So the Sheikh tried his best to convince him in this matter, but due to his un-advisability he was not satisfied with his explanation. He told him while treating with him as per his kindness of hospitality that this is meeting place of ecstasy (Samah) and it is not for the time of discussion. Due to his best handling the discussion was stopped at the time of ecstasy (Samah). He asked his name and Maulavi Saheb told him his name as Abdul Ghani. So he told him it is not good to say false name to Darvesh person. So he told him his name as Abdullah so he becomes silent in this matter.

The Maulave Sahib came to see him after three days and the Sheikh told him to have discussed at the time of ecstasy (Samah) is against the manners. So please tell your opinion in this matter. So that he will explain to him in this matter. Maulavi Saheb regretted him that he understood the point at the same time, so now he came there to see him for his regret in this matter. The Sheikh smiled and told him to inform his name? Then Maulavi Saheb told him his name as Abdullah. So the Sheikh told him his name is not Abdul Ghani or Abdullah and he told him the following correct details.

1. His real name.
2. His house address, and street name.
3. His place of study.

Upon hearing all his history records by the Sheikh the Maulavi Saheb put his head down on his foot and with sincerity become his disciple.

**Training and teachings of disciples :** As per instruction of Hazrat Sheikh Kalimullah he used to do spiritual training of the disciples. The Sheikh used to say that the purpose of creation of mankind is worshipped only. So he used to care very much for the following things.

1. Daily recitals and practice
2. Daily round of prayer formula.

He used to go and see the disciples in the midnight time and used to wake up the sleepy disciples. He was taken very much important for the following things in his spiritual training of his disciples.

1. Soul.
2. Zikar (remembrance of Allah) Jahri (in loud noise).

He used to say that with the help of the above things the training of Batini (innermost) is possible. He also used to teach the disciples for the following things.

1. To follow the Sheikh.
2. Manners.

He used to say that Hazrat Nasir Uddin Chiragh Delhiavi used to beat the disciples for their training purpose but his disciples never left him. Now such time has come that if the Sheikh say something to his disciple then he will become upset with this matter and leave his spiritual master. Hazrat Shah Nizam Uddin did not like pride and he did not use bead (Tasbih). He used to say that in his inside

there is a bead (Tasbih) so he is busy with that thing. As one who has a bead of the innermost (Batin) then he will not hold the bead (Tasbih) of manifest (Zaheri).

**Death :** He was died on 12th Ziqad in the year 1142 Hegira., at the age of 82 years in Aurnagabad. He was buried in the compound of his shrine building. Nawab Mir Qamar Uddin Khan Nizamul Mulk Asif Jah constructed the following buildings.

1. Tomb.
2. Mosque.
3. Shrine building.

**Marriage and children :** When Shah Nizam Uddin came to Deccan, he was not married at that time. Upon reaching Aurangabad, he spent some period of life as a bachelor. As there was an instruction for him from his Sheikh Kalim Ullah Jehanabadi to avoid marriage if there is no requirement. But as per his health condition the Sheikh was giving him permission to marry.

From his first wife there were four sons and four daughters were born. Hazrat Shah Nizamuddin's four daughters were buried at the foot side of his tomb and out of three sons, one son was left for Calcutta and he settled down there and it is said that his children are available there.

**Hazrat Moulana Fakher :** Hazrat Shah Nizam Uddin upon the death of his first wife married with Hazrat Syeda Begum Sahiba. She was the great granddaughter of Khaja Bande Nawaz Gesu Daraz. From her one son was born who



is known as Fakher Uddin and who become proud of the Muslim Nation and his name was Moulana Fakher Uddin Mohammed. He was very young at the time of death of his mother and when his father left the world then he was 15 years old.

Hazrat Moulana Fakher Uddin Mohammed was died on 17<sup>th</sup> Jamid Akhir in the year 1199 Hegira., and he was buried in the compound of the shrine of Hazrat Bakhtiar Kaki and he was 73 years old at that time.

**Caliphs** : The historian wrote that the Sheikh had many caliphs and for their training, he worked hard and did many endeavours. Some famous caliphs are as follows and all these pious persons are resting in Aurgangabad.

1. Hazrat Khaja Kamgar Khan.
2. Hazrat Mohammed Ali.
3. Hazrat Khaja Noor Uddin.
4. Hazrat Syed Shah Sharif.
5. Hazrat Shah Gharib Ullah.
6. Hazrat Shah Isqh Ullah.
7. Hazrat Ghulam Quader Khan.
8. Hazrat Mohammed Jaffer.
9. Hazrat Mohammed Yar Baig.
10. Hazrat Sher Mohammed.
11. Hazrat Karam Ali Shah.
12. Hazrat Imam Uddin.
13. Hazrat Sheikh Mahmood.
14. Hazrat Hafiz Moudud.
15. Hazrat Syed Shah Sharif.

16. Hazrat Khaja Noor Uddin.

17. Hazrat Khaja Kamgar Khan.

18. Hazrat Shah Garib Ullah

**Books** : There were many books of biographies are available about Hazrat Shah Nizam Uddin. One book with details of the events of the life of Sheikh was written by Nawab Qamar Uddin Nizamul Mulk Asif Jah first and its title is known as '*Rashke Arm*'. This book was seen by Moulavi Rahim Baksh who wrote his book '*Shajrat Anwar*' with Hazrat Haji Wasil, who was caliph of Hazrat Moulana Fakher Uddin Mohammed. Another book with life details of Hazrat Shah Nizam Uddin was written by Khaja Kamgar Khan and its title is known as '*Ahsanal Shamil*' and also in the following books his life details are available.

1. 'Manaqab Fakheria'.

2. 'Mashaiq Chist'.

3. 'Tadhkira Aulia Deccan'.

4. 'Fakher-al Talibin'.

5. 'Shajratal Anwar'.

6. 'Sair Auliya'.

7. 'Qaznitul Asfia'.

8. 'Qatim Sulaimani'.

**Devotion of King Asif Jah** : Upon conquering of Mubarak Khan's army Nawab Qamar Uddin Khan went to the Sheikh and he offered him one paper to the Sheikh so he was given him back the paper and told him "Qamar Uddin when the full is not acceptable to him so what he will do

with half of it". It was certified of half of his kingdom. Again he told him that what will Darvesh do with it. As he used to follow the policy of a new day with a new food provision as he used to live on the trust of Allah and for this reason you have become the King of Deccan.

When Qamar Uddin started to live in Aurangabad then the Sheikh told him that "Qamar Uddin due to your stay here the Darvesh will face difficulties in this matter as the people will come to see him as he is your spiritual master for recommendations." So it is better that you should proceed to the Deccan. So Qamaruddin told him that "His throne is on his feet." Upon this he was presented one stamp and requested him to put the stamp on the plain paper when any needy person will come to see him in this matter and in this way that person's desire and wish will be fulfilled by him. So he told him "Qamar Uddin he did not have time to put stamp on the papers and the person who will get his desires from an invisible source so what he will do with it?". So Qamar Uddin has helplessly given order to Kamgar Khan, who was a disciple of the Sheikh to hang the stamp on the door of the shrine. So as per his order the stamp was kept hanging on the door of the Sheikh's house building.

Once one person prepared one forgery bond paper of loan with details in it that an amount of Rupees of one Lakh (one Lakh =100, 000) was taken by Hazrat Shah Nizam Uddin so this amount should be re-paid to him from the Royal Treasury as per rules and regulations. That

person put the stamp on the bond paper and he presented the bond paper to Nawab Qamar Uddin Khan. Upon seeing the bond paper Nawab Qamar Uddin Khan went to see the Sheikh and told him with folding his hands that, your honour, you have treated this slave not fit for your service and you have taken the loan amount from another strange person. So the Sheikh told him that he did not take a loan amount from him, but the stamp belongs to him. In this matter Darvesh told him already that there is no need of stamp for him, but you have not agreed in this matter and you left it on his door. So now you should handle this work as per you wish and desire in this matter. So give him one Lakh Rupees amount and take away your stamp from my door. At that time the amount was paid to that false person and he took away the stamp from there.

After some days Nawab Qamar Uddin Ali Khan submitted his request with the Sheikh that he wants to construct one building for him with the cost of three Lakhs Rupees (one Lakh = 100,000). So the Sheikh told him that he did not see such a huge amount so bring the same in his presence. So he ordered the treasurer to bring the amount there at once. The amount was brought there in the presence of Sheikh and the coins were in packing of 1,000 coins in each bag. So the Sheikh distributed all money to poor and needy persons. Qamar Uddin was silent till the distribution of all amounts and he did not say any word in this matter. Upon distribution of money he told him that, sir, you have asked to see the amount, but you have

distributed the said amount. So the Sheikh told him that you were intended for construction of the building so in how many years it will be completed.? He told him that it will be completed within the period of three or four years. Upon this the Sheikh told him that “ He made his work easier and such building was completed within a period of three hours and your wish and desire was fulfilled as well as my purpose was also completed. The building was completed where it was required and it will not be damaged by the effects of the time.”

When Nawab Qamar Uddin Khan received the title of Asif Jah from Sultan of Delhi so he went to see the Sheikh and informed him that he was intended to return back this title to the Sultan of Delhi. The Sheikh told him why he did want to return it back.? Qamar Uddin told him that as the Sheikh did not accepted so far any offer from him so for this reason he want to return back it. When there will be no connection of the Sheikh with this title he will not accept the same and most probably this thing was told him by his heart. So the Sheikh was silent for some time and told him “ Qamar Uddin you should be responsible in this matter that it should not come into the historical record and this is your matter so you should give word to him in this matter”. So in this way he accepted his offer. So Nawab Qamar Uddin Ali Khan told him that he will take care in this matter and he told him further that the kingdom which was given by him to this slave so it will be called with the Sheikh’s name and the color of the kingdom will be yellow

as per the color of the Sheikhs shrine. In this way the kingdom of Qamar Uddin was becoming well known and famous in the world as follows and he was adopted the color of the kingdom as yellow.

On the demise of Hazrat Shah Nizam Uddin, King Asif Jah First constructed the following buildings in the shrine of the Sheikh in Aurangabad.

1. Tomb.

2. Mosque.

In the year 1748 Hegira, Nizamul Mulk Asif Jah First left this world.

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Reference book :

‘Fiazan Auliya’

By Mohammed Ali Khan Mujjaddi.

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Muslim

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## 6.Hadrat Gharib Fariduddin Adib 738 Hijrah

He was a famous and well-known disciple of Hadrat Burhanuddin Gharib. He was engaged in the worship of Allah and in his endeavors for a period of fifty years. As he died 13 days before his Sheikh and for this reason, he could not get fame and name in this matter. His position and status could be known that Hadrat Burhanuddin used to say to him that “Oh Faird your height has become the same as your master. On the day of judgment if I would be asked what you have brought in our service, then I will say that I have brought Farid. The grace of innermost and manifest, which I am having which I have given all to you.” He was a great lover of his spiritual master and used to like his spiritual master very much. So Hadrat Burhanuddin used to say that “Zad Allah Etiqadak Wa Muhabatak Wa Yaqinak.” Since the age of 15 years, he has adopted the mystic way of life. He was searching for a spiritual master for him and one day he came along with his uncle in the Hadrat’s Sama meeting. And there he was kissing the holy hands of Hadrat. At that time there came thought in his mind that if Sheik will be a perfect spiritual master then due to the favor of his love of the world will be no more with him and his food will be also be decreased. There is a saying of Fariduddin that from that time love of the world began decreasing from him. The pomp and show of the world which seemed in his sight was becoming nothing. Upon reaching his house he has removed all hairs of the head. And also his food habit changed and used to eat one bread with much difficulty. He was pledged at the hands of

the sheik when he was 18 years old. As he was the holy person before his pledge so upon his becoming a disciple, Hadrat Burhanuddin told that “ This young man came before him like an 80-year-old disciple who used to come before his spiritual master.” Due to Hadrat Burhanuddin’s teaching and instruction which has reached him at the height of the perfection level. His friend and co-disciple Khaja Mubarak Ghouri used to say that when Farid used to perform the prayer, then from every vein of the neck there will be heard the voice of ‘La Ilaha Illah’ and when he will be engaged in the remembrance of Allah then at that time he will use to pay much attention on his heart. Then he will say a one-time recital of Allah with his tongue, and then his heart will repeat it 100 times. It is narrated that one day one person came there and he requested to pray for his ill son but he was silent at that time. And he could not reply to him in this matter so that person left for him from there. Upon going off the person the servant told him “ Hadrat what is the reason for your silent in this matter?.” So he told him that “ Whether he will say to him that his son’s age is completed.” So that boy died the next day. It is reported by Qazi Fariduddin that one day he was present in his service and at that time when he was weeping and making a loud cry there. When he was becoming silent, then I asked him the reason for this matter. He was told that “There is an instruction of the spiritual master to sit in his place after him. So how this matter will be liked by his heart? So, for this reason, he requests Allah to take him away from the



world before him”. So it has happened the same. He died 13 days after the sheik’s death in 29 the Muharram in the year 738 Hijra. As he used to give very much respect to his spiritual master so for this reason he was becoming famous and well-known by the name of Adeeb. At the time of his death, he was silent and quiet. So one person who was sitting near him began reciting the Islamic creed in a loud voice. And he told him that “He could able to understand that the lovers of Allah do not forget the remembrance of Allah at any time.” After some time he opened his eyes and told him that “ Whether you have understood that I am a careless person about the remembrance of Allah.” And by saying ‘Ya Karim’ he has left the mortal world. Upon his death, one holy person was seen in a dream in which one person was saying that “ Farid, who was our friend so we have not left him there because he was not suitable at that place.”

### **7. Hadrat Fakheruddin**

He was trained and given teaching and instruction by perfect, holy persons of his time. He was also a disciple of Hadrat Burhanuddin Gharib and among the disciples of Hadrat Burhanuddin Gharib, his position and status were very important and great. And during the lifetime of Hadrat Burhanuddin Gharib, he got permission of making disciples with him. He was a member of the royal kingdom and an employee of the royal court. And his title was well known as Shams al-Mulk. In appearance, his dress was a wealthy type, but he was a great person of worship and an

ascetic person. When he was going to Delhi on the order of the king when he went to see his spiritual master and then at that time he got permission for making disciples by him. So he told him that “ He is a dog of the world so he may be given permission to live in his foot in Khuldabad by leaving his royal relation. Then Hadrat told him that “ Still, you have to see many things.” So he has come back to Delhi and he was there for a long period of time while performing his royal duty at the court of the king of Delhi. During that period Hadrat sent one letter to him in which there was an indication of the Hajj pilgrimage for him. So, for this reason, he went to Makkah and Madina and he performed there Hajj pilgrimage immediately and come back to Delhi. During this period Hadrat Burhanuddin Auliya was sent to him the saintly dress of the caliphate and permitting of the making disciples by him from Doulatabad to Delhi. But Fakheruddin has got these two things after the death of Hadrat Burhanuddin Gharib. It is narrated that he used to wear the saintly dress and read the letter of the permissibility of making disciples and he used to weep very much. And say that as he was spending his life in the world matters so what will be the end for this reason? The night of life, how will be finished? And how will be the morning of the realization? He went to the royal court with such grief and sad condition. As his time of end of duty come at the royal court so the king by seeing him told him that you are not fit for the royal duty and sent him away from the royal court. King was taken away from all

his house and all his properties. When he returned back from the court he could not find anything in the house except one slave girl who was there. But he thanked Allah for this happening and freed away the slave girl from his house. Also, there was left one horse for his convenience and which he, also, gave to one fakir. In this matter, it is mentioned that special persons of Allah and close persons of Allah will aware of this grace. It is like he was freed away from the affairs of the world. Also, he was getting freedom from unbecoming things. So in this way, he got the straight path of his master. He has put the dress of caliphate before him and cleared hairs from the head and adopted loneliness. As there was no peace at all to him so he went to Makkah again for performing the Hajj pilgrimage. Upon returning from Makkah, he went to Doulatabad and till his end of life, he passed his life as per straight method which was shown by his spiritual master. Moulana Farid Adib, Fariduddin Yagana, Fakheruddin Shams Mulk, Mubarak Ghouri all these four holy persons are buried on a big strong platform. And under its cellar, there is one grave of the kings of the Nizam Shahi dynasty. After checking the remains of the platform it seemed that there was one tomb roof over the grave.

## **8.Hadrat Raju Qattal Hussaini 725 Hijrah**

He is the father of Hadrat Khaja Bande Nawaz Gesu Daraz. His name is known as Syed Yousuf. But generally, he was known as Syed Raja or Syed Raju Qattal Hussaini. Syed Yousuf and Syed Ali both are disciples of Hadrat Nizamuddin Auliya. He was fond of very much listening and attending Sama (ecstasy) meetings. And usually, he used to become unconscious in the meetings of the Sama. When all people came to Doulatabad from Delhi then he was also coming there in the year 725 Hijira. And he was spending all his remaining life in the company of Hadrat Burhanuddin Gharib. His well-known book is Masnavi Raja (verse comprising couplets) and Raja was his pen name and is well known. He was dying on Shawwal in the year 731 Hijra. For meeting his Urs (annual death anniversary) expenses, there is endowment land as well, and there is a grant of 425 Rupees yearly from Gulbarga. His tomb is situated at the corner of the mountain. In the compound, there is an elevated tomb and a mosque is there. On the back side of the mosque, there is a sweet water spring. And its water is famous and well known as the best water in Khuldabad. There is one door on the eastern side. There is a general tradition that no birds cannot fly over his tomb in Khuldabad. And if any bird who will try will be broken into two pieces.

## **9. Biography of Hadrat Syed Dawood Hussain Shirazi**



Mausoleum of Hadrat Syed Dawood Hussain Shirazi.

**His name and lineage genealogical record :** His name is Syed Dawood Hussain and he was given the title from his Murshid (spiritual master) and the people will call him by the name of Bawis Khaja and he is famous with this name. His father's name is Khaja Hussain and paternal uncle's name is Khaja Umru. Hazrat Khaja Hussain and Hazrat Khaja Umru are both real brothers and their father's name is known as Syed Mahmood Shirazi Bin Syed Mohammed Rouz Miya.

**Birth :** Hazrat Syed Zian Uddin was born in the year 701 Hegira in the city of Shiraz in Persia. During his childhood his mother was died and she was well known for her following qualities.

1. Abida (worshipper).

## 2. Zahed (ascetic).

He was seven years old when his mother left this world. After his mother's death, his father Khaja Hussain took care of his bring up.

**Childhood:** In his younger age, he went to the Hajj pilgrimage under guidance of the following two pious personalities of Shiraz and in this way he left his home city Shiraz and reached to Makkah and he was visited all holy places in Makkah and Madina.

1. Moulana Nasir Uddin Sahib.

2. Moulana Shahab Uddin Sahib.

As per his fate the key of the doors of success was with Hazrat Burhan Uddin Gharib so for this purpose he came to India from Arabia and arrived in capital city Delhi.

**Education :** Upon his arrival in Delhi he was memorized holy Quran in a very short period of time and started learning many knowledges. He was learned knowledge from Moulana Kamal Uddin Samana and other famous Mashaiqs (learned persons) of Delhi and obtained certificates from them.

**Arrival in Doulatabad :** At the time of Sultan Mohammed Tughlaq when he ordered Delhi persons to migrate to Devagiri then he was also going there with his teacher Moulana Kamla Uddin Samana.

In Doulatabad he was becoming famous and well known for his knowledge and wisdom so for this reason many famous learned persons (Mashaiq) and students came to see him to obtain knowledge from him.

**Teachings :**He was always used to busy in one mosque, teaching and explaining the exegesis of the Quran and Ahadis (traditions of holy prophet) of Allah's final apostle and he was also busy there in the following.

1. Teaching and instructions.
2. Mystical exercise and worships.

He used to ignore Sufi pious personalities and will not like them also will not listen Samah (ecstasy) and for Samah he used say remarks of taunt in these matters.

During those days there was great fame and name of the pious person of time Hazrat Burhan Uddin Gharib and his Samah (ecstasy) meetings were well known and famous in Khuldabad Sharif.

Many disciples of Hazrat Zain Uddin used to participate in the Samah (ecstasy) meetings of Hazrat Burhan Uddin Gharib and due to his attention there was much favor available to them. So for this reason Sheikh Zain Uddin was upset and angry with their disciples in this matter.

**Event of his pledge :**One day Hazrat Burhan Uddin's one disciple who was also a disciple of Syed Zain Uddin went to see him to learn the book *Miskawat al-Misbah* and upon finishing of the lesson he was joined in the ecstasy meeting of Hazrat Burhan Uddin Gharib and due to attenuation of Sheikh there was a condition of ecstasy prevailed upon him and this news spread to Hazrat Zain Uddin.



On the next day in the presence of many Masha'iq (learned persons) who were his followers, he called his disciple and he was upset and angry with him and told him that "He is also present in the company of dancing people and for this it is very sad thing that he have destroyed whatever knowledge which he have taught him." So for this reason that disciple was silent and not said anything in this matter. Again he told him that he will ask one thing so he should reply truly in this matter whether he is better in knowledge and wisdom or his other spiritual master. In the beginning the disciple was silent and not replied him in this matter. But when there very much pressure on him, then he replied him that "He is his lower servant and so he could not dare to reply in this matter and he could not able to know his status and position and as well as Hazrat Burhan Gharib's status and position in the fields of knowledge and wisdom and so for this reason to show the superiority of each other he is helpless and not able to reply in this matter". But Syed Zain Uddin told him that it is sad that being of his disciple he is not saying truly on this matter. So until he will not say truly think he will not be relieved in this matter. So in this situation the disciple thought that his master is very upset and angry in this matter so there is no relief unless to tell the truth. So he helplessly told that as a matter of fact, he is superior in the knowledge of manifest, but Hazrat Burhan Uddin is more perfect in the knowledge of innermost due to favor and attention of his spiritual master Hazrat Khaja Nizam Uddin Auliya. So the



edge of his shirt will not get its dust in this matter. Upon hearing this Sheikh was becoming very upset and angry in this matter. So he went into his room and brought four sheets of papers on which were written the following items and problems which he was faced during his entire life of teaching and instructions of knowledges.

1, Difficult dictionary items.

2. Un-soluble question.

To answer the above questions the learned persons of time were becoming helpless in this matter. As per his daily practice, he used to write the same and hope that he will get the answers from the Holy Harem (grand mosque) in Makkah upon his visit to that place. So he brought the four sheets of papers of his questions and told his disciple that if his master is superior in the knowledge of the manifest and innermost than him, then he should bring the solution of these questions in this matter and he will allow him a period of six months to solve these questions to him otherwise he will punish him severely so that he should not speak such useless talking in the meeting of the learned persons. So that disciple went from there to see Hazrat Burhan Uddin Gharib's house. On the way he began thinking that if he will have not gone there to study, then such difficult and problem would have not been arisen in this matter. So thinking in this matter, he reached Sheikh Burhanuddin Gharib's shrine. When Burhan Uddin Gharib looked at him and told him that come soon here he was waiting for him for a long time. Without his reply he told

him that upon the time of difficulty of Syed Zain Uddin due to help of Allah, he used to keep writing all answers on the some papers. The solution of all problems has been explained in different styles so go inside the room and bring 8 paper sheets from the room and hand over the same to Syed Zain Uddin. After conveying his Salam tell him that the solution of all questions is available on the paper sheets. Upon hearing this the disciple was very happy and took 8 paper sheets and went to hand over the same to his master Syed Zain Uddin. So he went there and sit there in the position of folding his two legs with great respect handed over 8 papers of solutions of the questions to him. Upon seeing the disciple he was smiling and he thought that due to urgent come back of the disciple which shows that Hazrat Burhan Uddin Gharib is helpless to answer his questions. So it is impossible for him to answer his questions. He was thinking as above, but during this time the disciple told him that the solutions of his all questions are presented here with. Upon the checking the papers Syed Zain Uddin come to know that the papers which the disciple was brought were not the same which he was sent through him.

So he began his careful study of each and every question from the beginning and find every question was thoroughly answered clearly and upon study of all answers the veil of ego was no more there in his eyes of pride and there were an indication of changes in his face and the tears were starting from his eyes. So for this reason all disciples

surprised upon the condition of their master, but no one could not able to ask the reason in this matter. At last his heart becomes restless and so he stood to see Hazrat Burhan Uddin Gharib with so much interest and affection in this matter and he was started towards the shrine of Hazrat Burhan Uddin Gharib. Also, some of his disciples who were perfect in many knowledges were also accompanied with him as the fate was written on his face the line of felicity. So when he reached in his shrine and when he saw him and run towards him and put his head on his foot and Hazrat Burhan Uddin Gharib told him this is not good as per Islamic (Sharia) rule. So Syed Sahib told him that he used to think this practice against the Islamic rule and for this reason he was kept away from the grace of innermost in this matter.

As per tradition when he left towards Shrine of Hazrat Burhan Uddin Gharib then he instructed all his disciples to keep away from the un-Islamic acts, but when reached the upper side of Ghat Doulatabad and when he looked at the residence of Hazrat Burhan Uddin Gharib then suddenly he bow down his head and continued his journey towards his shrine. When the disciples saw his master's action so they could not control in this matter and at last one of disciples dare in this matter and asked him, sir, you have acted against the Islamic law and you have prohibited us in this matter and now you have done against your instruction and so what is its reason in this matter.? So first he becomes silent and then upon their very much

insisting on this matter so he told them that do you not see that two tigers are running at his sides if he do not respect of Hazrat Burhan Uddin to this extent in this matter then he did not know what they will do for him.?. So in this way he reached the shrine of Hazrat Burhan Uddin Gharib and kissed his foot so he told him “Oh : Dawood Hussain this act is not legal as per Islamic rule” and Syed Saheb told him that, sir, when I did not know in this matter so he was not aware of the grace of the innermost (Batini).

Hazrat Burhan Uddin Gharib removed his dust of repentance from his face and with great respect asked him to sit at his side and called servant Shad Bakht who is famous with the name of Kaka Sahib to bring something for Moulana Dawood Hussain so he told him that “Spiritual master know well that nothing is there in the kitchen now.” So he told him in the house of Darvesh there will be something available so go and bring the same from there. So Kaka Sahib went again in the kitchen and found there was hot Halwa (batter pudding) and cold water jug was available there so he brought the two things before Hazrat Syed Zain Uddin and Moulana eat the Halwa (batter pudding) and drink the cold water. Then he asked his disciples to leave from there and after this his pledge to him along with the compiler of the Moulana Rukun Uddin Kashan who compiled the book ‘*Tafas Anfas*’ in the year 736 Hegira.

**Caliphate :** When the last time of Hazrat Khaja Haruni came then he had given the following things to Hadrat

Khaja Moin Uddin Chisti and told him one saintly dress is for you and other saintly dress should be kept with him a entrusted thing (Amant) and which will be reach to Hazrat Syed Zain Uddin by the chain of this Sufi order.

1. Two saintly dresses.
2. Certificate of caliphate.
3. Amanat (entrusted thing).

So for this reason during his whole life Hazrat Khaja Moin Uddin Chisti kept the above things with him and when his last time came, he was handed over the following things to Khaja Qutub Uddin Bakhtiar Kaki.

1. Saintly dress.
2. Certificate of caliphate.
3. Amanat (entrusted thing).

So these things have reached to Doultabad through the following chain of Sufi persons whose names are as follows.

1. Hazrat Farid Uddin Gunj Shaker.
2. Hazrat Nizam Uddin Auliya.
3. Hazrat Burhan Uddin Gharib.

Hazrat Nizam Uddin Auliya was given the above three things to Hazrat Burhan Uddin Gharib at the time of his departure to Deccan and told him that Hazarat Moulana Dawood Hussain Shirazi will enter into your Sufi order so give him saintly dress and so to keep the saintly dress as Amant (entrusted thing) with him and with saintly dress and give the certificate of caliphate to him. When he made a pledge to him in the year 736 Hegira and from that time

he was used to live in the company of his spiritual master Hazrat Khaja Burhan Uddin Gharib and who trained him in the following things.

- 1.Education.
- 2.Mystical exercise and worship.
- 3.Daily engagements and recitals.
- 4.Zikar (remembrance of Allah).

He was awarded his saintly dress and certificate of caliphate and all other things which he received from Hazrat Khaja Nizam Uddin Auliya on 18<sup>th</sup> Rabil Thani in the year 737 Hegira. So was freed himself from the burden of responsibility in this matter.

Hazrat Burhan Uddin Gharib left this world on 8<sup>th</sup> Safar in the 738 Hegira. So he was becoming his successor and caliph after three days and started his teaching and preaching mission.

**The Saintly dress:**The saintly dress which was reached to Moulana Dawood Hussain Shirazi through Hazrat Khaja Haruni and in this matter, it is said as per confirmed tradition and it is well known fact that the holy dress belongs to Allah's final apostle.

**Relics :**It is well known and famous in Doulatabad that there are two things which are available are as follows.

1. Saintly dress.
2. Moui Mubarak (relics of Allah's last prophet).

The saintly dress is available on the north side of the mausoleum and Mau Mubarak (relics of Allah's last prophet) is available in the mausoleum of Hazrat Burhan

Uddin Gharib in the hall which is known as Darchak's southern room.

**Ziarat (public show) :** Every year on the 12<sup>th</sup> Rabil Awwal after Zuhar (afternoon) prayer it will be kept for Ziarat (public show) for the people. First there will recitation of Quran session will be organized and after some time some Natiya Qasaid (encomium on the holy prophet) are recited then one wooden box will be brought from the room in which there will be available in one small box in which Mua Mubrak (relics of Allah's last prophet.) is kept and it will be brought on top of the head by the trustee and upon sitting on the pulpit, which is there under a Molsari (tree bearing jasmine like flower) tree and they used to open the box first and upon opening it they will open small box and from the box the persons used to watch the Mou Mubrak. (Relics of Allah's last prophet.) Upon watching this, all persons used to gather in the small shrine to watch the saintly dress there. Where also after reciting Quran and Natiya Qasaid (encomium on the holy prophet) the trustee used carry the box of the saintly dress on his head and will come out of the room and then he will use to take it to the pulpit, which is situated in the tomb of Syed Zain Uddin on the eastern side with great respect and honor and the saintly dress is taken from the box and upon this the people will watch the same. The visitors and custodians used to pour scent and rose powder on the saintly dress. Among the kings of Deccan

Nawab Mir Usman Ali Khan was honored to see it many times.

**Journey from Delhi :** At the time of the revolt of courtiers of Doulatabad against Sultan Mohammed Shah, and when they dethroned Ismail so for this reason the Sultan Muhammed Shah came to Doultabad to solve this problem there and upon settlement of this problem, he arranged return journey of all residents of Delhi who were residing in Doulatabad and he sent them to Delhi and he also requested Sheikh Syed Zain Uddin to move to Delhi. So for this reason Syed Sahib also went to Delhi along with a royal army on Friday in the year 847 Hegira and he lived there some years in Delhi and come back again to Doulatabad.

The Sultan Feroz Mohammed Shah, who was the best friend of Darvesh persons came into his presence and requested him that not go anywhere and live in Delhi and to favor and pay attention of the mankind there. So he told him “Oh : Sultan forgives me in this matter as he wants to die in the shrine of his spiritual master Hazrat Sheikh Burhan Gharib.” Upon hearing this the Sultan arranged his travel arrangements for his journey to Doultabad.

**Departure from Delhi :** At the time of his departure from Delhi Khaja Sheikh Nasir Uddin Chiraq Dehlavi and many other disciples and Mashaiq (learned persons) and courtiers and princes came at Shamsi reservoir. At that time Sheikh Nasir Chirag Dehlavi prayed at the side of the Shamsi reservoir in the direction of Qibla (direction in which



Muslims turn in prayer) and put his turban on his head and he was given him many relics of Hazrat Khaja Niazam Uddin Aulia.

**In Pakpatan** :From Delhi he was reached to Pakpatn. Upon his arrival the custodian of the shrine Hazrat Sheikh Mohammed Sahib came outside of the shrine to welcome him despite of his old age of over 100 years due to his status and position of Syed Zain Uddin. He was busy there day and night in meditation for a period of 30 days while closing the door of the shrine and he will be out only for the congressional prayers. Upon his stay for a period of one month in Pakpatan he left from there. At the time of his departure Hazrat Sheikh Mohammed Sahib was giving him some relics of Hazrat Baba Farid Uddin and up to one destination he came to say his goodbye. In Pakpatan a large number of persons pledge him and among them great Sheikh of Islam Mufti Sader Uddin is well known and famous.

**Arrival in Ajmair** :From Pakpatn he came direct to Ajmair city and visited the grand mausoleum of light, of Hazrat Khaja Moin Uddin Chisti. He was staying lonely in the tomb and in a period of 28 days he was memorizing the holy Quran and he was attained great favor and attention from the mausoleum of Hazrat Khaja Moin Uddin Chisti. Here also many persons become his disciples and devotees and after his stay of one week he left from there towards Deccan.

**Reached back to Doulatabad :** Upon leaving from Ajmair he reached back to Doulatabad and graced this city. This time large number of persons and Sultans and Amirs (courtiers) visited him and got favors from him.

The period before death of Hazrat Syed Zain Uddin Sahib.

**Alang :** It is a word from Turkish language and its means fort wall. In Khuldabad Sharif, there is one building which is known and famous and all Muslims think it as a holy place. As a matter of fact its structure is not grand compared to other grand buildings of Doulatabad but it looks as holy places. But other buildings are tall and well decorated with impression and art work but other buildings will not reach to its greatness. Because in this building Hazrat Syed Zain Uddin lived his whole life. Since long time this building was known and famous for blessing and greatness and due to this importance it was visited by the peoples in large numbers in the past. Now the condition of this building is not good, but the first floor on which he used to live was also damaged and only walls are available. Now this building was damaged and deserted. Maulavi Ghulam Ali Azad wrote one reference about this building which is as follows.

“ Once one Darvesh was coming from the jungle with a bundle of firewood on his head to the shrine building. Due to the hardships of the way and sun heat he was keeping the bundle on the side of the house building and he took some rest there and later he came into the shrine building. They tried to use the wood in the kitchen, but there was no

effect of fire on the wood. So for this reason all persons in the shrine asked the Darvesh the details in this matter. So he told them he kept the fire wood bundle for some time at the side of the house of Hazrat Syed Zain Uddin while coming from the jungle. After this event when there will be any death in Doulatabad then the people used to bring the funeral and pass under the north wall of the building so by the grace and mercy of Allah there will be a protection to the deceased person from the fire of the hell.

**Prediction about his last resting place** :Three years before his death, he was staying on the first floor of his house and two years before his death at the time of Chast (mid-morning) prayer, he was called Khaja Shahab Uddin and left of the prayer mat and went towards eastern Daricha (window) where his mausoleum is situated and he pointed out him his final place of resting and told from this place to clear the earth up to Jamat Khana (meeting place) and this place will be used for his mausoleum. When as per his instruction they cleared the earth from there and Khaja Shahabuddin requested him to proceed there so he went there and inspected the spot and said his living and death will be happening in this place.

**Illness** :On Monday on 13<sup>th</sup> Rabil Awwal in the year 771 Hegira, he becomes ill due to cold and fever. Despite of his weakness, he used to perform his prayers in the standing condition. All obligatory prayers as well he will also used to offer the following prayers.

1. Sunnah (practice of the holy prophet) prayer.

2. Nafil (supererogatory prayers) prayer.

3. Mustahsab (desirable) prayer.

In those days one disciple told him that the weather condition of Roudah is very cold, so if he will like then we will take him to Doulabad so that upon his health recovery he can come back to Roudah again there. So he said that leave him there because he want to die at the shrine of his Sheikh because where ever he will die then they will bring him back to Roudah.

**Death** :He was seriously ill for a period of complete 12 days and since beginning to end of his illness, he did not eat except he lived on water only. On Sunday as per practice on a particular time he recited Sura (verse) Fatiha (first Sura of the Holy Quran) for the following purposes.

1. First time for his Sheikh.
2. Second time for Safety of the mankind.
3. Third time to keep away from calamity.

Reciting 3 times Sura Fatiha (first verse from holy Quran) was his daily practice and routine. Before Zuhar (after noon) prayer some servants of Hazrat Khaja Shahab Uddin and Hazrat Burhan Uddin Gharib were present there. Khaja Shahab Uddin told him that servants want to say something to him and if there will be permission in this matter so that they present their request. So he told I know it. After some time he put his thumb on his eyes and asked whether Azan (prayer call) was over?. So Khaja Shahab Uddin told him the time was near but prayer call of Azan was not begun. He said yes time is now for the prayer and

asked all persons to ready for the prayer and he went on the prayer mat. When all persons have finished their prayers, then all servants came before him so that he can give them final advises there.

As per reference in the book '*Dalail Salikin*' in which it was written that at his last time there were no goods available to him. Some things which were left with him and which were given to him as gifts so he asked the servants to distribute these items and went to the couch. The persons who were present there requested him for his final advises and to appoint his caliph. Upon hearing this he turned his face at the *Qiblah* (direction in which Muslims turn in prayer). Moulana Nasir Uddin with dares reminded him in this matter. So he told in Hindi language the following words and its translation is as follows.

“Do not call me.”

When Shams Uddin Fazal Ullah, who was present at that time and asked all persons to be silent there and told them there is no situation of this these things. So he did not appoint his successor and caliphate and not given permission to anybody to make disciples. During the period of illness he told his special servants that he is not found suitable persons for his caliphate due to their skill and qualities as well as their endeavors in this matter.

At the time of Asar (evening) prayer there was some condition of un-consciousness which was prevailed upon him and the time becoming out for him. Moulana Aziz Uddin Imam came from his head side and Khaja Shahab

Uddin came from his foot side and have informed him about prayer time. So when he heard about this then there was some condition of unconsciousness was over on him and he sat on the couch without help of a pillow or servants and from there he was getting down on the prayer mat and completed his prayer. After his obligation prayer was over he was prostrate his head and he left the world on 25<sup>th</sup> Rabil Awwal 771 Hegira., on Sunday after Asr (evening) prayer. His mausoleum is situated in Khuldabad Sharfi which is well known and famous and due to this reason the visitors in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name.

**Miracles** :As status and position of the Sheikh was increased so in the same way his miracles were also increased. In his life history, he performed so many miracles on different occasions. So for this reason it is not possible and it is very hard and difficult task to mention all of them in this small episode. Due to this fact, some miracles are mentioned as follows. We are mentioning here with one surprising miracle of the Sheikh which is as follows.

In Delhi one person who is called as Mir Hasan, who was young, educated and handsome, best singer of Delhi was there. His father arranged his engagement with a very lovely and beautiful girl and in her a local cruel ruler was much interested and want to marry her by his forcing and by illegal methods due to her grand beauty and loveliness.

Mir Hasan's father tried his best in this matter and he was successful to marry his son with that beautiful girl. Upon this marriage the cruel ruler comes to know the details in this matter and for this reason he was very upset and angry and he wanted that Mir Hasan should not do intercourse with girl on that night so that he will try his best in this matter on that day. So for this reason Mir Hasan worried in this matter upon hearing all these news in the city. So he went to the house and thought if there will be intercourse with the girl then the ruler will leave his ill will and ignore the girl so he did intercourse with the girl in the daytime to be free and safe from this great problem. When this matter was known to the cruel ruler then he was upset and angry in this matter. One day he ordered his policemen for his arrest and sent him to court for the judgement and ordered to cut his genital. So for this reason Mir Sahib suffered many problems in this matter. As a kindness of Allah was there so he recovered from the problem and left Delhi due to his disrespect as his name was becoming bad there and so he directly reached Doulatabad and present in the service of Hazrat Syed Zainuddin. Upon departure of Mir Hasan the ruler called the wife of Mir Hasan in his palace by force. Due to kindness and mercy of Allah when the girl went into the palace from that day the ruler was suffered in many diseases and problems so that he was not become successful in his illegal desire and wishes for the beautiful girl of Delhi.

In Doulatabad Mir Hasan used to live in company of Hazrat Syed Zain Uddin Sahib and some time he used to recite poetry of praise of God and encomium on the holy prophet and one day he recited some poetry to him and due to this reason there was a condition of ecstasy prevailed upon Hazrat Syed Zain Uddin Sahib so he stood and started walking here and there and he was walking for a long time. He asked Mir Hasan what do you need? But he was silent in this matter. The second time he asked him what did he want ?. Then also he has not replied in this matter and continued his singing. Third time he asked him in loud noise what did he want.? So Mir Hasan told him the event of Delhi and requested his help in this matter in the Persian couplet for his favor of consideration and necessary action.

Upon hearing this he told him to go inside of the corner and see the miracles of Allah. So Mir Sahib stood suddenly and went into the corner and looked at his private part and he saw that the genital which was cut by the order of the Delhi ruler was already available on his body due to kind miracles of Hazrat Zain Uddin Sahib. So in this way he got back his lost property and due to this reason he thanked Allah in this matter and ran suddenly and kissed the Sheikh's feet and for this reason he was becoming his disciple upon his pledge to him. Slowly the details of event of Mir Hasan Qawwal and the miracle of Syed Zain Uddin Sahib become famous and well known to the general persons.



On the other side the ruler of Delhi who was suffering badly due to his bad acts and sins and one day upon getting chance he has reached Doulatabad from Delhi and visited Hazrat Syed Zainuddin Sahib and he has also presented that beautiful woman in his presence there and explained him all details of events and he regretted in this matter.

“Due to his great sin and for this reason his position and status was getting down and for this reason he is still facing many problems and difficulties of health and bad results. If your honor will help him in this matter, then it is possible that he will be free from these difficulties and problems”. And he also presented the woman in his presence and told him that still he did not touch her with his hands. From the event of that time he did not get peace and comfort of a single minute in this matter and from that period he is suffering from many diseases and problems. So for all these details you can also get confirmation of facts from this lady. So Now I want to hand over this lady to her legal owner. Sheikh Zain Uddin called Mir Hasan and told him this is your wife so you can take her away and she is still pure and nobody did not touch her so take her to your house. As a matter of fact Mir Saheb's had another, love as his world of life was changed so he told him that now he did not need her. So Sheikh told him if you have no desire of her then divorces her. Mir Sahib has given her divorce at the same time. After completion of Eidat (probationary period of 3 months for divorced woman) period he was married with the Delhi ruler and both the husband and wife

lived in the company of the Sheikh for some time. After some days the rulers was regaining his health due to the kind favor of Allah and due to the prayer of the Sheikh. Mir Hasan was died during the life of his Sheikh and he was buried in the Alang area and the visitors also visit his grave upon the visit of shrine of Hazrat Syed Zain Uddin Sahib.

**The Urs (death anniversary) ceremony :** The Urs (death anniversary) ceremony usually commenced from 21<sup>st</sup> Rabil Awwal every year and its schedule is as follows.

21<sup>st</sup> Rabil Awwal white washing work.

22<sup>nd</sup> Rabil Awwal Farrashan.

24 Rabil Awwal night, Sandal ceremony.

25 Rabil Awwal illumination of lights.

26<sup>th</sup> Rabil Awwal Recitation of holy Quran.

All the Urs (death anniversary) formalities are performed same as per Urs (death anniversary) of Hazrat Muntajib Uddin and Hazrat Burhan Uddin Gharib. On this occasion the number of people will be less than Urs of Hazrat Muntajib Uddin Sahib but its number will be more than Urs of Hazrat Burhanuddin Gharib Sahib. During the Urs (death anniversary) ceremonies of Khuldabad its last ceremony of the year so for this purpose all persons of Khuldabad used to participate in it.

**Recitation of Qatam (recitation) Sharif Khajagan of Chist Bahshit.**

On the 26<sup>th</sup> Rabbil Awwal Nabat (kettle-drum) will be continue till 11'O clock and mats are arranged under tents and the visitors used to sit there with by holding plates of sweets in their hands on the line and upon commence of Qatam (recitation) they used to light the lamps in which ghee is used instead of oil and from the start of Qatam (recitation) till its end nobody will not allow his lamp put off. Upon reciting Fatiha (first verse of Holy Quran) sweets will be distributed among all the visitors and Qawwali (mystical chorus) programs will be started there.

In the reference from book '*Rouda Alqatab*' it is mentioned that this Qatam (recitation) is best in all Qatams (recitations) through out of India as which is recited there due to the following reasons.

1. Respect.
2. Titles.
3. Method.

Those who are interested to hear, it then they should visit the shrine at the time of Urs (death anniversary) and get the favor and benefits in this matter.

## **10. Hadrat Naseeruddin Sahib Puwan Paek**

He was buried in the western direction of the tomb of Ahmed Nizam Shah and on the outside of the shrine building and the mosque of Hadrat Raju Qattal in the direction of north and western side his grave is situated there. He belongs to the caliph of Hadrat Burhanuddin Auliya. His genealogical link is connected with the last prophet of Allah. He was a well-known and famous holy person of his time.

## **11. The platform of five women's graves**

On the platform and on his head side at the corner side of the grave, there is Neem tree was found and on its side, one long and round stone is fixed on the platform. The platform of five women's graves Near the grave of the Syed Sahib in the compound, there is one platform on which the five women's graves are situated. The condition of the platform is deplorable. So Nawab Bashir Nawaz Jung Bahadur who has repaired all these graves from his personal funds there. All these women belong to the wives of Hadrat Muntabjuddin and sisters of Hadrat Burhanuddin Auliya and their names are available as follows. 1.Bi Khadija 2. Bi Ayesha 3.Bi Maryam. 4 Bi Amana 5. Bi Hamida.

## **12.Hadrat Rasan Sahib 1311 Hijrah**

On the platform of the Moti Chowk area in which fakirs used to stay there and on its southern side the grave of Hadrat Rasan Sahib is situated. He belongs to the area of Sad Bez and due to changes in time, he was come to Khuldabad by chance there. And he was settled down in Kagazipura which is two miles away from Khuldabad on the south side. His two sons still are living there and their names are as follows. 1.Syed Faisal Rasan 2. Syed Abdul Karim. He was a famous holy person of his time. And his endeavors are well-known and famous. Many persons of Khuldabad are his disciples. He was dying on the 24th Ramadhan in the year 1311 Hijira. The platform of the grave is built strongly. The tablet's translation is as follows. Perfect person and guide on the straight path of Allah Realization of the truth and leader of the holy persons On 24th Ramadhan Syed Sahib left this mortal world He was Qutub of heaven, so went towards his station. The grave of Hadrat Kamaluddin Sahib Hajib Khirat and Syed Kabir In the valley of Mandi's hills in its northern direction the grave of Kamaluddin Sahib Hajib Khirat is situated. After going on the road to the town on the eastern side of the road under the tree of Banyan the grave of Syed Kabir is there and who was the second teacher of Hadrat Muntaqabuddin Sahib.

### **13.The graves of Khaja Hasan and Khaja Umar 750 Hegira**

In the direction of the west at a distance of 200 yards graves of both brothers are situated there and on which there is a tomb was built. Their father's name is Mahmood Shirazi. The elder son of Khaja Hasan's name is Syed Zainuddin. And Khaja Umar died without children. Both brothers belong to the business community and are wealthy persons of the time. Both persons were disciples of the Hadrat Burhanuddin Gharib. When Zainuddin Sahib visited Makkah and Madina from Shiraz and from there he came to Delhi and at that time Khaja Hussain came to Delhi to meet his son there. At that time when Delhi city was the capital city and was shifted to Doulatabad by Sultan Mohammed Tughlaq. So he reached Doulatabad. On the 27th Shaban in the year 750 Hegira, was dead. And around his tomb, there are two compounds that were constructed. In the first compound, there is built his tomb and in the second compound, there is a mosque, which is connected with each other. At the opposite of the tomb, there is the grave of Syedani Bi. And the above mosque is built by Syedani Bi. In the second compound there are available strong arches and on the three sides wall is built there. In this area, there is an available grave of Shah Piayre and this compound is constructed by him.

## **14.Hadrat Burhanuddin Gharib 654 Hegira**

He and his brother Hadrat Muntaquddins' genealogical links are the same and equal. He was born in Hansi in the year 654 Hegira. Due to love and affection, people used to call him Burhani. He was much interested in alchemy and he came to Delhi in search of the spiritual master and he was staying in one mosque. And he was becoming famous and well known in the whole city of Delhi. He has heard fame and the name of Hadrat Nizamuddin Auliya there that in spite of his indigence his eating cloth is very wide and grand. He began thinking that in spite of his indigence and fakir how is such eating cloth arrangements and huge expenses? So there may be an alchemy source or an invisible hand is hidden there. And with this thinking, he was present in the service of the Hadrat Nizamuddin Auliya. He used to live in much poorer conditions. His servant Iqbal has informed him that Burhanuddin Gharib is present here to meet him. Hadrat Nizamuddin at that time told him that “ All mankind is approaching towards him and still he is Gharib.” From that time he was becoming well-known and famous as Gharib. Gradually there were improved relations between Hadrat Burhanuddin Gharib with Hadrat Nizamuddin Auliya in Delhi. He was given the service of the public kitchen. Once Sheikh Nizamuddin visited the public kitchen. And he was asked to bring clod, which is used for toilet use. Then he picked up one clod for this reason immediately, then he found that it was made of

gold. So he was picked up another clod for this reason. But he could not find clods so due to this reason he comes back to the service of the Hadrat Nizamuddin Auliya in a helpless condition and he explained to him all details of the matter. Then he told him that “Burhan such thing which is not even good for the use of the toilet so desirous of such thing is useless.” So he has left for endeavors of alchemy. And he began paying attention to indigence. And he was becoming a disciple of Hadrat Nizamuddin Auliya in the year 693 Hijira. There were two great and holy disciples of the Hadrat Nizamuddin Auliya. And among them, Hadrat Burhanuddin was number one, and the second number was Kamaluddin Yaqoob, who is buried in the area of Patan in Gujrat. Sheikh Ali Zambil and Malik Nusrat were among his disciples and were relatives of Sultan Alauddin Khilji. And both have complained about Moulana Gharib so Hadrat Nizamuddin Auliya was disgusted with him for this reason. The reason for this matter is stated that Hadrat Burhanuddin Gharib was a very thin and weak person. First in this matter that his age was about 70 years and upon such condition and there was his engagement in mystical exercises was so much for this reason, he has become very weak due to his weak condition, he used the double-folded blanket and sit upon it. Those persons have complained about him that Moulana Burhanuddin used to sit on the blanket and put his holy dress on his shoulder and show his condition of pride in the matter. And he does not care about the position and status of the spiritual guide and his



spiritual master. Upon hearing his complaint so the sheikh of the time Hadrat Nizamuddin was very much upset and angry with him. So when he visited him when he was not looking at him. When he has come into the shrine building and upon kissing his spiritual master the shrine servant Iqbal came to see him and told him that “He should leave the place at once”. So Moulana Burhanuddin was surprised by this matter. So he came to the house of Ibrahim Tastdar and he was staying there for two days in his house, but his host was afraid that if the information will be known by Hadrat then his position will become in danger condition. He will be suffered in this matter without any mistakes. So he told him to leave his house by hint and indirectly. So he was becoming very sad and in such upsets condition, he was shifted to another place. His condition was becoming worse due to actions by his spiritual master and keeping away from him. So, for this reason, he began weeping in sadness and grief day and night for much of a problem. So at last one day, Amir Khusro by courage told in the service of Hadrat Nizamuddin that Moulana Burhanuddin Gharib is a true disciple who belongs to you. And a devotee without any show and pretense in this matter. He is very weak and so, for this reason, he could not sit on the hard mat. So for this reason he used to sit on the blanket by making it double-folded for this difficulty. So his mistake is required to be forgiven by yourself. But at that time Hadrat Nizamuddin Auliya has not paid attention to this matter. At last Amir Khusro came into the presence of

Hadrat Nizamuddin Auliya by putting his turban on his neck so Hadrat asked him what is that.? So Khusrao by folding his hands told him that he is requesting to forgive the mistakes of Hadrat Burhanuddin Gharib. Then Hadrat told him where is he and asked him to come into his presence. At that time immediately Amir Khusrao and Moulana Burhan Uddin wearing the turban in their necks came over and stood at the place of footwear. At that time Khaja Sahib was wearing a cap on his head and he was making ablution there he was reciting one couplet at that time and he was much happier in this matter. And he was embraced by both of them and he renewed the pledge of Hadrat Burhanuddin.

For the arrival of Hadrat Burhanuddin in Deccan, there are two traditions that are well known and famous in this matter and which are as follows. 1. At that time Hadrat Nizamuddin Auliya became 95 years old and in his last year, he suffered due to the problem of strangury for a period of seven months. One day he said to Iqbal to bring all cash and kindness before him. Iqbal told him that “ Whatever cash comes there on a daily basis will be spent on the same day so there is no more balance of the money in the shrine building. Yes, there is very much stock of grains in the stores. Hadrat told him that “ Why he has collected dead sand in the stores. So distribute all grain stock today itself. Then he asked him to bring the cloth bundle and told him to give one turban, dress, and prayer mat to Hadrat Burhanuddin Gharib and then he was given

permission to proceed to Deccan. 2. The second tradition is that on the day when Hadrat Burhanuddin was going to Khuldabad then at that time he was doing ablution and Hadrat Burhanuddin was holding in his hand water pot. And suddenly he asked him “Whether his brother Muntajuddin is older or younger than you.” He was able to understand well that his brother Muntajuddin was already dead in Khuldabad. Because the phrase was spoken in the holy tongue in which he used the past tense. So on the second day, Hadrat went to the house of Burburhan Uddin for conveying his condolence message. And he was told that “We have selected you in the place of your brother so you go Khuldabad immediately.” Upon this Burhan, Uddin was becoming silent so sheik of time told him that “ Why there is hesitation in the matter.” But Burhan Uddin told him with much respect that the order in this matter is accepted by him by heart, but he will be away from his footwear.” So Hadrat told him that “ Yes, you can take sleepers with him to Khuldabad.” Burhanuddin was collecting his sleepers and put on the head. And due to the pain of separation, he was much upset and worried and tears began falling from his eyes. Then Hadrat told him that “Now what is there hesitation in this matter.” So he replied to him that “ He will be away from the distance of many destinations from this meeting place. So, for this reason, he was paid his kind attention to him and told him that “ He can take with him all his caliphs from Delhi to Khuldabad.” Some say that at that time there were 700 caliphs with him

and some say that there were 1400 caliphs with him. Burhan Uddin dis-heartedly started journey preparation. So, for this reason, he was tired in this matter and last time he was told to sheik that “ The servant is not liking your separation in this matter.” So Hadrat was done meditation and told him that “ Burhanuddin you go there without any hesitation and there will be known that there will be no veil between us.” At the time of his leaving he was given saintly dress of caliphate, as well as the grace of innermost, was also given to him and he was given him his five bits of advice which are mentioned given as follows. 1. The saintly dress which was given as entrusted things and which should be given to Moulana Dawood (Zain al-Abidin). 2. For everything, there should take care always about the willingness of the parents. And which should be thought of as a grace. 3. Never miss Friday prayer. 4. Spend life as unmarried. 5. Regarding my saint’s daughter Aisha Bibi, who is from Doulatabad never care less about her service and help. In Sair Auliya, it is mentioned that after the death of Hadrat Nizamuddin Auliya, he came to Doulatabad from Delhi. And it was a time when Delhi was deserted and Doulatabad was flourishing. There is no doubt that there was a big group with him during his journey to Doulatbad which stayed at different places during the journey, then they reached the new capital of Mohammed Tughlaq Kingdom in Doulatabad. During the journey, there were a large number of 73 devotees and disciples with him. One day he stopped in one small village which was at

the bank of river Tapti and which is a health resort and where he was sitting on the stone and prayed there for the establishment of one new city. He stayed that night in that village. And his prayer was accepted by Allah and soon one new city was established therewith in his name as Burhanpur. The remaining details of the city of Burhanpur are added in another chapter of Hadrat Zainuddin in this book. At the time of Sultan Akbar in the year 1008 Hegira when he was conquered the Asir fort and at that time with that stone there was made an elephant and still, that area is known as Hatiya Khadak.

As per one tradition, he arrived in Doulatbad in the year 708 Hegira. And as per another tradition. He reached there in 720 Hegira. He first lived in the locality of Akarambad in the house of Kaka. But he did not like that area so he was staying in the house of Shams Mulk. When he came from there to Khuldabad then he was staying at the tomb of Jalaluddin Sahib in the direction of the north near brook at the side of the one well there. And now that the well is no more, its signs are still found there and the area is well known as Burhan well. In the land in which this well was there, it is called Kedki Kali. Then he shifted from the Burhan well area to the place where now his tomb is there. When he was 80 years older than he was becoming seriously ill in the year 735 Hegira. So, for this reason, people were worried and upset and but he told them that “His time of death was not coming at this time. But when he will become ill next time for a period of three years. And



during that period he was getting the blessing of the night of power. And at that time he will meet the friendliest in another world. Abdulla Matbaqi said that “Hadrat has informed about his death before four years of the death and he was given instruction in this matter not to disclose this to anybody.” Again in the year 736 Hijira, he was becoming ill seriously and during that period he used to weep very much day and night.

One day Khaja Mubarak Ghouri, who was present in his service and he told him that “Do not think that he is weeping due to the difficulty of the illness, but he is weeping due to careless even for a minute in the remembrance of Allah. The lovers of Allah never weep for the reason of pain and grief. The persons of condition who will think of illness and problems as the grace of Allah.” So Ibrahim Adham, who used to weep too much during his period of illness so when his disciple came to visit him for this reason and who asked him “Whether he is in need of a doctor?” And who told him that “Zikar Habib is like a doctor.” In short when his health condition was becoming worse, so there was called an expert doctor. And who checked, his pulse and he said that he was suffering for the love and which is not curable in this matter. Before two years he was living in the condition of engrossment. So, for this reason, he could not pay any attention to any side. At that time people began to return back to Delhi from Doulatabad then Kaka told him to return to Delhi. And he has insisted on his request in this matter. So he told him

that “How he can go from this place.?” Khaja Mubarak Ghouri said that “Before 40 days from his death he was going somewhere so he came into his service for asking his permission. So he told him that “ Where You are going and after that, he will not find him there.” So he has canceled his trip immediately. Sufi Sajtani who was his special disciple and who used to live in Beed village. And who used to come into his service yearly basis and when he came last time in his service, then he told him that “ You can go back from this place, but you should know that there is a time limit of one month left in between us.” So you also remain with me.” Sufi Sahib was returned back to Beed. He also died after one month of the death of his spiritual master. Abdalla Maqbaqi said that “He was observed night of power before his death. And he said that now his time of departure from the world is near. You should not go anywhere. When he heard the news of the death of Wajidhuddin Kuwalkhari then he told that “ Friend was reached there, but still we are not ready.” After some days he told Abdalla “ Whether you have remembered what we said after the death of Wajidhuddin?.” Now I do not have the power to live in the world so, for this reason, do not pray for my life. Instead of it pray that Allah may call me to his place.” At the last time, he called all his disciples before him and was given advice to all. And he put beads before him and he was put the turban on his shoulder and he said that “ He is Muslim and belongs to the nation of the prophet Mohammed. And the disciple of Sheikh

Nizamuddin Auliya. If he is not pious but met, pious persons. I will justice of mine in this matter.” Upon saying this he was gone into prostration and with beads, he renewed his pledge. Death in the year 538 Hegira. On 12th Safar in the year 538 Hegira on Tuesday at the time of mid-morning, he called all his servants and asked to have food at that time. So all of them went away from there. Khaja Rasheed was left alone in his service. And he was asked to bring clothes from our Khaja Sahib. Khaja told him that “The clothes are in the room.” And upon saying this he bent near Hadrat to hear what more he will say in this matter. When he was seen there, nothing remained there. On that day the dead body was kept in the same condition. On the next day on 12th Safar on Wednesday, the treasure of secrets was buried. His death anniversary will be celebrated with great pomp and show in Khuldabad. There is some difference in the date of birth of Hadrat Burhanuddin Gharib. Excellence and character since his younger age has a nature towards the love and friendship of Allah. He used to be engaged in the worship of Allah. For a period of 25 years, he was performing the Fajar morning prayer with the ablution of the Eisha night prayer. And he never slept in the nighttime. And for a period of 30 years, he was observed fasting continuously. After performing morning prayer, he used to fulfill daily recital after Israqh prayer and the other endeavors which are as follows.



1.100 Rakats of prayer, of Thuffa 2.18 Rakats of prayer Ishraq 3. Recitation of 3 parts of the Quran 4. Five lapsed prayers for one day 5. Visit all holy graves 6.The recitation of 1500 times verse Iqlas And after the above schedule, then he will take rest for that day. He used to perform Eisha's night prayer with the congregation daily. Even though he was a great worshipper and ascetic, he himself thinks that he is not aware of the worship of Allah and he used to say that he could not fulfill the rights of the worship by him as per requirement. He has spent his whole life as a single person. He was much respect and honored by the spiritual master. And it was such that he has never shown his backside to the mausoleum of his sheik of time and he did not have spit at that side. He was much fond of the Sama (ecstasy) meetings. He did not have his personal properties with him. Whatever he had been with him and all such things were given by him on the way of Allah. For his living, he did not have the house with him except the prayer mat. And also he did not have any other thing with him. When he will feel cold, then he will cover his face with the mat. He will use to eat simple food. And he usually eats the bread with cowpeas. One time Kaka Saad Bakhat send him some almonds and sugar candy in his service. And he has put the same in his mouth and told that there is no taste in them. And Kaka by joking told him whether these things are not equal to bread and cowpeas. Then he told him that “Those are some different things.” The food which will be received by him and he used to give fakir and

poor people and after that, he will use to eat some of it. If he will find a hungry dog then he will use to give away his food and with kindness and affection, he will put his hand on him. And he will make his prayer for his sake in the court of Allah. And he wishes to pray and to call him back towards his side and add to his true friends. Due to the scarcity of food, there were shown clearly bones and skin on his thin and weak body. He uses to eat only seven loaves with much difficulty at the eating time. And he use to wear a simple dress. He uses to wear a turban on the head and keep the shirt in his armpit. And on it, he used to wear cloaks and Tahband (sheet used as a garment of the lower part of the body) beneath it. And in his footwear, he used to wear the style of that time. He was very weak and delicate and his height was much higher. And his beard was medium type. And he was left in the world and its relations. He did not use to meet with the Sultans and rich people. The Sultan Mohammed Tughlaq wants to meet with him. He performed Friday congregational prayer in the Central Qutub mosque and he was left toward his house. At that time Amir Khusro came before him running and informed him that the Sultan is coming to meet him there. The Sultan came very near to him. And there started loud crying due to the coming of the Sultan there. So he began reciting verse Fateha so that the Sultan did not come toward his side so Allah has changed the intention of the Sultan so he was proceeding toward another direction. Sultan Mohammed Tughlaq sent 3,000 Tinka through Malik Naib Kafur who

was a royal courtier of 1000 dinars in his service and who conquered with the 30,000 army men the Fort of Ram Dev of Devgarh in the year 1309 Hegira and the Warangal Fort in the year 1309 Hegira and he went to Delhi in 1311 Hegira and he has come back after two years to Devgarh and he was conquered many forts in the area of the Deccan.

In his presence, he was told Kaka to bring money which is available in his house, and these mixed amounts were distributed among the poor and fakirs. After the distribution of the money he sent some dates and one prayer mat in the presence of the Sultan and he recited one couplet to Malik Naib in which it was advised that that man is the brave one who does not have marital status with the woman. He was given the title Ba-Yazid Thani by Hadrat Nizamuddin Auliya. And while seeing him, he uses to say that today the commands and prohibitions mission was completed. So he was a perfect person from every angle. He was told him Qutub of his time. Some of the holy persons who were his friends are as follows. Amir Hasan Ala Sanjari, Amir Khusro, Ibrahim Tastdar. Hadrat Nizamuddin Auliya, Sheikh Nasiruddin Chirgah Dehlavi, Kamaluddin, Syed Khaos, Khaja Mabushir, Syed Hussain, and Iqbal. When Hadrat Nasiruddin Chiragah came from Awadh to Delhi first time when he was staying in the house of Hadrat Burhanuddin. The matter told by him, which was becoming popular and famous that there are traditions which are reported by Muntajauddin that one young army man who was entered into the battle without taking with

his arms and weapons with fear and hesitation. So, for this reason, the persons told him why he is committing such a mistake in this matter. And he told that “Hadrat Burhanuddin told him that I will not die till the old age. So what is fear to me in this matter.” He has knowledge of the innermost as well as a great Muhadit (scholar of Tradition) and Fakih (Islamic Jurist) of his time. He has complete knowledge of alternate. He was also an author and he has written books on Sufism, reality, and mysticism. There are many of revelation and miracles which are well known and famous, and some of them we are mentioning as follows.

1. Khaja Mohammed, who was calligraphist and a disciple and who angry with Iqbal, who was served of Khaja Nizamuddin and he told him, “Why he did break his friendship with him for a period two week”. Khaja Sahib thought that Iqbal may be going somewhere during this period of two weeks. So he met him. After a period of 15 days, Iqbal died. 2. One woman came to see him for the pain of the headache with her. And she has requested him to break his head or pray for the recovery of the pain of the headache. So he was smiling in this matter and he has said that unless the head will not be breaking the pain will not be covered. That woman went to her house and she has sat near the wall and one brick was fallen on his head so there was the discharge of the blood. And due to this reason, her headache was no more with her.

There are such many 100 events are reported due to length, which is avoided in this book. He was a great speaker and

his voice was very soft-spoken. There was so much attraction as well as much effect in his speech. There are a large number of his sayings. Moulana Hamaduddin who was written one magazine with the title of ‘Ahsan Al-Aqwaal’ and in which he was added some of his sayings. We are adding some of the sayings as follows.

1. The fakir should not keep entrusting things with him and he should not give guarantee for any person and he should not sign on a document as a witness.
2. The Fakir is that person one who will leave the thing which is in his hand and in his head.
3. The Fakir should not wear thin cloths.
4. The Fakir should not trust others except God.
5. The example of the world is like the shadow of the man when he will move forward, then it will be coming keeping away and when the man will move backside, then it will be coming keeping near him. In the same way, if a man will move toward the world, then it will run from his side and if a man will run from the world then it will run toward his side and caught him.
6. When the goat will drink water, then she will make her neck long and will not put her legs into the water, but when it will die then from her skin water skin is made. In the same way when the man lives in the world, then he will not like even one particle of the dust on his dress, but upon his death, he will be buried in the soil.
7. If there will come a traveler with a resident person then he should present him his two types of hot water. One hot water for washing his hands and face and other hot soup for his eating.
8. The heart is like a pot and when it will be

empty, then it will be full of air and if anything will be filled with it, then air it will not be there. In the same, the heart is full with the desires of the world and if there will be love there, then air will be out of it and then there will be living there pure love of Allah. The mausoleum 744 Hegira One couplet from the tablet of the grave is translated for the reader's interest and which is as follows. The moon of India the Sultan Gharib is in his grave Known king of religion as well Qutub and Shah Burhan The silver nails In the courtyard of the mausoleum compound, there is a floor of the stone of locally known as Selu and in which there were used to come out nails of the silver from there and the servants used to cut it and sell away for the expenses of the shrine building. But the silver nails are not coming out at the present time, but nail ends can be seen in there on the stone floor.

### **15.Hadrat Zainuddin Sahib**

His original name was Syed Dawud Hussain, but he was getting the title from the Sheikh, Zainuddin. He was born in the year 701 Hijrah in Shiraz. He came to Delhi after performing the Hajj pilgrimage. He was becoming Quran-conner there and he was engaged in learning other knowledges from Hadrat Kamaluddin Samana and from other learned persons of Delhi and he was getting the certificate of the excellence in the knowledge. When all

learned persons of Delhi migrated to Doultabad then at that time he also came there along with Hadrat Kamaluddin. Upon his arrival in Doultabad his fame and name becoming popular there for knowledge and excellence. He used to always engage in the mosque in the sermons of the exegesis of the Quran and sayings of the holy prophet. He was continuing his work of teaching and education in Doultabad on a regular basis. He was not a devotee of the religion of the Sufism. He was against of the Sama meetings. When he used to hear the endeavours of Hadrat Burhanuddin then he will use to dislike the same. There were some people there who used to visit him and also they were disciples of Hadrat Burhanuddin. One person who was a student of Zainuddin and who was a disciple of Hadrat Burhanuddin and who came to study book Misbah Al-Misabih. And who, after studying the book when in the Sama (ecstasy) meeting of Hadrat Burhanuddin and in that meeting there was prevailed very much condition of ecstasy upon him. Zainuddin Sahib was able to know the event so for this reason next day when he came into his service, then he has scolded him very much for this reason. And told him that “You also go to the company of the dancing persons. It is regrettable that you have drowned the knowledge which was given by me. Well, say that who is better in excellence in the knowledge and wisdom.? Whether myself or your spiritual master.”First, he was

silent in this matter. But when there was very much insisting upon him, then he said that “What’s his power that he should give preference in between the two holy persons.” Syed Sahib was become angry and told him that in spite of his student, he is not telling the true thing in this matter. When the student was in helpless condition then he told that “ In the knowledge of manifest you are having excellence and in the knowledge of innermost Hadrat Burhanuddin has preference than you. And which is as such that your edge of the shirt could not able to reach such dust.” Upon hearing this comment he was becoming upset and angry in this matter and he went to one room and he has gone inside it and he has brought four sheets of papers and all were full of text of hard questions which were difficult to be answered. And which, he has written during his whole life with the intention to get the solution for them in the Makkah during his Hajj pilgrimage by the scholars in the Holy Haram of Makkah. And he asked him to go your spiritual master and get solved by him. Also, listen that “I will give the time of the solution of these problems for a period of the six months. If he will answer within six month period, then he will be among persons of excellence otherwise I will punish you hardly by whipping in this matter.” So he went directly with Moulana Gharib and who then by seeing him told that “Come soon as I was waiting for you for a long time. I have kept already with my



answers to all questions of Hadrat Dawud Husain in my styles for his entire satisfaction. So go inside of the room and get from there eight sheets and go and give to him”. The disciple was getting his desire and wish from there and so, for this reason, he went into the service of the Hadrat Dawud Hussain and given him eight sheets. When Syed Sahib has seen him, then he was smiling and he has thought that he was returned back there unsuccessful. And when he was seen papers in his hands, then he has thought that he was brought back his manuscript there. When he was taken papers in his hands and was seen the papers, then he was surprised very much in this matter. All his doubts were finished away by reading the answers on the sheets. There were found all answers with perfect logic and reasons therein. So, for this reason, his face readings were changed. And from his eyes tear began falling continuously. It is right that one who see the grace of the fine friend So he will see the reflection of the darkness of his life. At that time he was standing while reciting one couplet in the Persian about the lover and beloved and with Hadrat Dawud, all his disciples were also there. And he went directly to the shrine building of the Hadrat Burhan Uddin Gharib and at that time Sheikh of time was sitting there and upon seeing him in the sitting position he was fallen on his foot with much respect and honour. So he told him “Dawud Hussain this act is against Islamic law.” Syed Sahib told him that

“When I was thought custom against the Islamic law. So I was then away from the benefit of the innermost way.” At that time in the year 736 Hegira and he was pledged on his hand and become his disciple. Hadrat Burhanuddin was given him saintly dress which was given to him by Hadrat Nizamuddin Auliya to him. And he has given him the title of Zain Uddin. So, for this reason, he began seeing the new world around him. Moulana Burhanuddin told him “Dawud will you live ignorant or do you want to study something .” Then he said that “ Yes, master as per your advice he will act accordingly.” Moulana told him “To read book Mirsadal Ebad which is best book among books of the Sufism and which will describe about mystical way.It was a ordinary book which he was read by him many times.As per instruction of the master, he began reading the book lesson wise.Moulana has shown him many of the points from the book which were not in his thinking and understanding before.Upon reading this book Moulana has asked him to read another book.So he has asked with him which book he should read.Moulana told, him read the same book again. So for this reason he read the book, from beginning to end three times. So when he read the book, then there was some great knowledge with him for this reason.In short, day by day there was an open stage of the mystic way, revelation and miracles upon him for this reason. Upon the third day of the death of Hadrat

Burhanuddin Gharb, he was sitting on his seat of the caliphate and he was popular and very famous among the mankind. Travel of Delhi and his return of Doulatabad When he got permission to leave Doulatabad to Delhi so he was visited Delhi and he was met Hadrat Nasiruddin Chiragh Dehlavi, and he also met with other caliphs of Hadrat Nizamuddin Auliya. On his hands a large group of the persons made pledges. And among them Saderuddin Mufi of Delhi was included. For a period of two months he was completed daily one time reading of the Quran for the favour of the soul of the Sheikh Nizamuddin Aulia. And after morning prayer, he used to engage in his recital at the mausoleum of Hadrat Nizamuddin Auliya. After some days Sultan Mohammed has requested him to stay in Delhi or to go Makkah for Hajj pilgrimage or to go back to Doulatabad and in this matter, he is independent to act as per his will and pleasure in this matter. So as per his program the travel arrangement will be done by him. Still, there was no decision made by him and during that period Sultan was died in Delhi. Then Feroz Shah was becoming Sultan of Delhi and who was more devotee than Sultan Mohammed Shah. Upon sitting on the throne, he came in the service of Hadrat Zainuddin on 18th Safar 752 Hijira and requested him that there is no need of his going to any other place and his stay in Delhi will be a matter of blessing and facility there. Hadrat told him that “ You leave me in

this matter as he want to die in the place of his spiritual master.” Due to respect Feroz Shah did not insist him in this matter and he arranged the travel things and also he was given him some cash. When he began leaving from Delhi, then at that time Hadrat Nasiruddin Chiragh Dehlavi, many caliphs of Hadrat Nizamuddin Auliya and many other princes went up to the Shamsi water reservoir to say him God bye. Sheikh Nasiruddin was prayed for him at the bank of the Shami water reservoir and he was putting his turban on his head and after that he was given many relics of the Hadrat Nizamuddin Auliya and told him God bye from Delhi for his onward journey to Doulatabad. From Delhi he went to Pakpatan and when he has arrived there and at that day custodian of the mausoleum came out of the city to welcome him there and Sheikh Mohammed Bin Sheikh Alauddin Bin Sheikh Fariduddin as per glad tiding given of Hadrat Sheikh Fariduddin Ganj Shaker. In spite of his age, which was more than 100 years, then he paid him respect and honour due to Syed Sahib’s holiness and excellence. Syed Sahib was engaged there in the tomb for three days and nights while closing the door of the mausoleum. And only at the time prayer, he used to come out of the tomb. And for three days and nights he was busy in the reading the holy Quran there. In three days and nights time he was completing the reading of Quran 12 times. He was staying in Ajodhan for a period of one month. At that

time of his leaving from Ajodhan Sheikh Mohammed went up to him for one destination and he was given him many of the relics of Hadrat Baba Ganj Shaker at the time of departure. From there he went to Ajmer and for a period one week time he was in loneliness in the tomb of Sultan of Hind and he has completed the reading of the Quran 28 times there and he was getting many blessings from there. A large number of the persons were becoming his disciples there. After one week he started his journey toward Deccan then he was reached to his final destination Doulatabad. The governor the place was his devotee and much admirer. And at the time Bahram Khan governor of Doubltabad in the year 1372 Hijri and who was the son in law of Sultan Hasan Gangu Bahmani who was revolted against Sultan Mohammed Shah of Bahamani for the capture of Martha Chief Khamba Dev. So for this revolt Sultan Mohammed came with a large army and he was reached two Kose from Doulatabad. So for this reason Bahram Khan was upset and worried and went to see Hadrat and he was reciting the following couplet in Persian and its translation is as follows. Due to the problem, there is no comfort in the heart From your saying there is to find the key to the problem After this, he told him all story details and asked him, “If you say then I will close down the fort gate or I will act as per your advice in this matter.” Hadrat told him that “ As you came to me for advice so I tell you that it is not good

to sit by closing the fort gate so leave all goods here and by taking your family members to go Gujrat. Bahram Khan was calling his friends and he was ready to go Gujrat. He was putting his kind his hand on the back of Bahram Khan and Khamba Dev and said to them that there will be safety and security to them by the grace of Allah. Sultan Mohammed when he was heard about Bahram Khan that he was fled to Gujrat so he was sent Musand Ali Khan along 400 strong soldiers to Gujrat to capture both of them from there. The army was reached in Gujrat as from his holy tongue it was said that safety for them so, for this reason, Musand Ali Khan came back in the condition of being a disappointment without any result of his long journey of going and return. With Hadrat Zainuddin Sultan was upset before and now was becoming angry with him. The first reason for his angry with Shah Sahib was that he was pledged at the hands of all learned and holy persons at the time beginning of his rule. He was refused him for his pledge as he was wine drinker and involved in many bad things. He told him that "The Islamic rule is suitable to such person who follows Islamic law and he should be away from bad deeds in manifestation and as well in innermost away. When the Sultan comes back from Gujrat then he told him that " To come, to see him in the court or confirm the pledge and signed the papers of the caliphate and send to him." The Qazi Sahib who brought the Sultan's



message to him so he told him that first, he should hear his one story which was happening before. Then he will see in this 91 matter. Let know who is better in the following three persons who were captured. 1. One Syed person 2. One learned person 3. One eunuch. The king told them to take them to idol worship home and asked them to prostrate there. If they do prostration then leave from that place otherwise he will cut their neck at that place. First, the learned person who acted upon some of his logic and prostrated before the idol and Syed person by following his logic also prostrated before the idol. When the turn of eunuchs came then he thought that during his whole he was busy in indecent acts and bad deeds. And he does not have the knowledge or he could not make logic of link of Syed family. I am only having my life capital “Laa Ilaaha Illalaah, Mohamed Ar-Rasool Allah” (Translation: ‘There is absolutely no deity worthy of worship except Allah, and Mohamed (saws) is the Messenger of Allah.’) and except this, I do not have anything with me. If I will lose it, then what will be happening to me at the day of judgment in this matter. So I will not prostrate before the idol if there will be going away my life or not. My position is as eunuch so for this reason, he will not go into the additional thing or will not go in the meeting place and he will not accept the caliphate of the Sultan Mohammed. Regarding his cruelty, my head is ready for it. Qazi Sahib who was hearing the

story which he was said to the Sultan so for this reason he was becoming much angry and upset with this matter. So he told Qazi Sahib to go and tell him that to leave from his city immediately. So he without any hesitation, he went to the tomb of Hadrat Burhanuddin with keeping his prayer mat on his shoulder in Khuldabad and he was fixing his staff at the foot side while spreading his prayer mat there. Then he said that now “I will see who is the there courageous man that who will remove from there.” When Sultan Mohammed hearing this condition then he was much regretted in this matter. And he was sent one couplet in the Persian with Sadar Sharif and regretted in this matter to forgive him for his mistake. And send his message that for God sake he is not required to go anywhere. He told what Sultan should do. So he told him that “If Sultan Ghazi follows Islamic law and close wine shops and follow the steps of his father and he should stop wine drink by himself. You enjoin what is right and forbid what is wrong and should give orders to Qazi and learned persons, then he will become the sincere person. And he has sent one couplet by his writing with his handwriting in which he has mentioned some of his instruction in this matter. Sultan Mohammed was much happier with title Ghazi. And from that day he began adding the title of Ghazi with his name. By handing over the rule of the country place of Marthawada to Masand Ali Khan he went to Gulberga. He



was given orders to close down all wine shops in the whole kingdom. He was given severe order against thieves, dacoits, and bad deed persons. He was also given orders to cut the heads and send to him the head of thieves and dacoits. It is said that there were received in Gulbarga a large number of the heads of the thieves and dacoits that there were constructed many platforms upon burying them inside. In short Sultan Mohammed was given good administration in his kingdom. There was even find not seeds robbers in the whole country. There was restored peace and law order in the country. There was also restored Islamic law in the best way in the country. Even the Sultan was becoming careful in this matter. There was such effect on the teaching and education of Zainuddin that there was a change in the nature of the heart. So, for this reason, he was in agreeable condition with Sultan and he used to be praying for him in this matter. Burhanpur At the time when Nasir Khan Faroqui who was captured the fort of Khandis in the year 1399 Hegira from Asa Abar. Syed Zainuddin also went to Khandis to congratulate him there. And from another side, Nasir Khan by walking went to meet and to pay respect to him there by the bank of river Tapti up to where Zainabad is habituated there. And he has come there to take him into the fort. He told him that there is no order for him by his Sheikh that he should not cross the river. So he stayed there for a period of two weeks and where Nasir

Khan used to be in presence there and at the time of his leaving from there he has given him title papers of many villages and granted pensions to him. He told him that “What will do fakir with all these villages and funds for him. If you agree, then where you are standing to establish one city in the name of my spiritual master as Burhanpur and make it your capital city of your kingdom. And where I am standing to establish one village on the other side of river Tapti in the name of this fakir.” Nasir Khan began the process of the establishment of the two cities from that time. He was laid the foundation stones of the two cities and the next day he came back to Doulatabad after the recitation of verse Fateha there. Due to his prayer, Burhanpur was becoming a big city and which he made the capital city of the Sultans of the Faruqia Kingdom. Regarding habitation of Burhanpur and Zainabad we have taken one reference from the book of the Farista which we have written herewith in this book. Nasir Khan’s rule was begun from the year 801 Hegira. And after many years these two cities have been established there and Syed Zainuddin died in the year 771 Hijri. Regarding this event which is required for further research work. It is possible that these two cities have been established over a long time in the name of these two holy persons for the sake of blessing and felicity. Nasir Khan, who was the son of Malik Raja also who was the grandson of Khan Jehan Farouqi.

Khan Jehan, who was trusted courtier in the court of Sultan Alauddin Khilji and Sultan Mohammed Tuglaq. After the death of Khan Jehan there were some problems in his life which could not allow him to reach to the post of his grandfather. So, for this reason, a long time he was passed on the poor and worst condition of life. After the hard trial, he was getting the employment in the troopers of the Sultan Feroz Shah. As there was a difficult time for him to spend his life in low salary so for this reason he used to go forest in his spare time and bring hunting animals for his family use. During that time Feroz Shah came from Gujrat. He was much interested in hunting in the jungles. One day he went behind the animal on his horse and covered an area of 15 kose in the jungle. Due to tiredness and difficulty of the journey, he was sitting under the tree. He was suffering very much due to hunger and thirst. Suddenly he sees one hunter who was coming with his two hunting dogs and some hunting animals there. As he was suffering very much with hunger so he was asked him do you have anything for eating. Malik Raja presented his food in his service and he was standing at the other side. First Sultan Feroz has eaten food and then his condition were improved when he was asked who are you.? And where do you live.? Malik Raja paid him respect and told him that “He is the son of Khan Jehan Faroqui. And he was belonging to royal troopers. Feroz Shah first who known well Khan Jeahan

and also he was grateful to Malk Raja for his favour of kindness. So he has given him orders that Malik Raja should present at the time of the general court assembly and he was granted Mansab (post) of 2000 grade and in the suburbs of Thanaser and he was given the area of Khandis to rule there. Malik due to his best endeavours in the year 770 Hijri and with the help of the sword he has conquered areas of the Rajas of the Khandis and made them his subordinates. And gradually he was becoming such powerful that he himself was becoming Sultan of Khandis. And at the time of his death, he was nominated Nasir Khan as his successor and he was given him his saintly dress of caliphate and which was used to pass to every crown prince and rule into the kingdom after him. For a period of 200 years, there was a rule of the area of Khandis in the family of Faroquia. The last ruler of this kingdom was Sultan Bahadur Shah. Last days of Hadrat Zainuddin and death in the year 771 Hegira At the compound's small end there is one house and which is known as Alang. The Alang is a Turkey language word and which is meant is fort wall. He used to live in that simple house. And for this reason, this building is thought as very much holy. This building's upper story in which he used to live still is found in deplorable condition.

There are two compounds are found and in the inside compound, there is the grave of Mir Hasan who is a

disciple. And who was a resident of Delhi. And who was a young singer and was a person of knowledge. He was engaged to one most beautiful woman of Delhi. But there was one difficulty in this matter that beautiful woman was also liked by the cruel ruler of the Delhi and who was much interested in her and was wanting to marry with that most beautiful woman of Delhi. But the endeavour of the father of Mir Hasan was becoming successful and the marriage ceremony was held with Mir Hasan. So, for this reason, the local ruler has become his enemy. At last, he was booked him under one false case in his court and imprisoned him. Due to this insult and abuse as well as shame he was migrated to Doulatabad from Delhi. As the field was kept empty, so the ruler was taken the woman forcibly to his palace. But there was happening such things from the side of Allah that when the woman had put her steps in the palace, then from that time the ruler was suffered in many of the diseases that he could not even look at the beautiful lady of the Delhi city.

Mir Hasan, who used to present in the service of Hadrat Burhanuddin. One day he was reciting his couplets of an encomium to him in a melodious voice. So, for this reason, there was prevailed upon very much ecstasy and so, for this reason, he began walking here and there. And he was becoming very much happier and asked him what do you want.?" So Mir Hasan told him that " Even though he did

not have the requirement of his woman, but you know about a secret event which was happening in this matter.” The details of this event which are written by me in the book of Muslim Saints of Aurangabad and which could not be copied down here the full details in this book as per requirement and rules of the translation. Hadrat told him “Mir Hasan to go in the corner and see the work of the power of Allah, there”. When Mir Hasan went to the corner and he was found the original condition with him. So he said as follows. He found the lost thing with him so in this matter, he is thankful to Allah. This great event was spread in all the areas. At last, that bad character ruler who was suffering from many bad diseases and who was in bad condition of health came to Doulatabad from Delhi along with the beautiful and faithful woman of Mir Hasan who come into the presence of Hadrat Burhanuddin Gharib.





Mir Hasan's grave in Khuldabad

And he has told him all details of his mistake to him and he also explained to him that “He did not even touch with the woman of Mir Hasan. So you Hadrat cleared him from his spot of the charge and for this purpose, he came in your court of justice.” So Hadrat called Mir Hasan into his presence and told him to take his woman who is pure and did not touch any other man. Mir Sahib was not like her as before and he was changed so much so for this reason he has with him some other love so he said that “What he will do with this woman? And I do not need the women.” He told him, “If such is a case, then when you have kept this woman in the hanging situation. So give her a divorce.” And he was given her divorce at the same time immediately. And after the expiry of the days of probation

for four months and ten days for the widow and that woman who was married to the ruler of Delhi. The couple was becoming his disciples. Mir Hasan died during the lifetime of Hadrat Burhanuddin. He was buried in the Alang area and his grave is very famous and well-known with Mir Hasan Qawwal. It is narrated that one woodcutter who has brought wood from the jungle and who was sitting there for some time with his wood bundle along with the wall of the building. After some time of rest, he went inside the shrine building to sell his wood bundle there. Those who have purchased the wood but could not burn the wood. And which was possible due to his blessing of the Hadrat. As it is said that due to the blessing of the fakir person there will be runaway difficulty. So, for this reason, this area was full of the blessing of the Hadrat. Also, this caused people who used to bring funerals there and put there for some time, so that there may be no effect of the fire on the dead bodies in the graves. Two years before his death at the time of mid-morning prayer, he called Khaja Shabuddin at that time he was standing from the prayer mat and he came out of the eastern door and he was showing the place of his burial and now at that place, his grave is situated there. And he told him to clear the land from here to up to the mosque area and which will be used there. When the land was cleared then he has seen that place and told him that at that place of his living and death will be attached to this land.

On 13th Rabbil Awwal in the year 771 Hijrah on Monday, he became suffering from cough, cold, and fever. He was



ill for a period of 12 days. Except for the water, the food was not passed into his throat. So, for this reason, the weakness was increased very much in him. But in such conditions also he used to perform daily five-time congregation prayers by standing position. Even not only obligatory but Sunnah (as per the practice of the prophet) prayer and Nafil (supererogatory prayers) prayers he used to perform regularly. Also, he used to fix a turban on his head while in the standing position. One servant told him that in such a condition there is no need for the standing position in the prayer. But he told him that his action is as per the saying of the prophet. The weather condition in the Khuldabad area which was very severely cold, so somebody told them to go to Doulatabad and which will be better for him. So he said, “Allow him to live where is staying. So that he can die at the shrine of his Sheikh of time. If he goes there and if he will die there, then they will bring him back from there to Khuldabad.” On the day of his death, he was reciting the three-time verse Fateha. One time for his Sheikh and the second time for the safety of mankind and the third time for keeping away problems and difficulties.

At the time of Zuhur's prayer, Khaja Shabuddin told him that “If there is, his permission, then he will say to him something.” So he said that he knows it well. After some time he was told, “Whether the prayer call of Zuhar was announced”. So Khaja Sahib told him that “Not yet, but the time is started for this prayer call.” He said, “Yes, well now

starts praying.” And he went on the prayer mat. After the prayer, whatever he had was given away in the name of Allah. And there was remaining with one sari for his covering, his body, and three bananas and some small quantity of sweets, were there with him. After this, he said that from an angle of the world, he has only these things with him and for those other things he was given away in the way of Allah and now so he has become Mujarid (alone) in this matter and he was freed all his slaves. And he was given away in endowment, his library. Upon this, he was sleeping there. The servants asked for his final advice, but he turned away his face to the other side, and when they called him again when he told them that do not call him. In short, he did not make his caliph. When the time of the Asar evening prayer came but the condition of unconsciousness prevailed upon him. Khaja Shabuddin came near to him and he has shaken his leg. And he said to him that the time of Asar prayer came. So, for this reason, he was alarmed and for this reason, he was standing immediately and performing the Asar prayer. And after performing the prayer he put his head in the prostration and he died at the same time. This tragic event was happening on the 25th Rabil Awwal on the Sunday in the year 771 Hijri. Mausoleum In the tomb area, there are many compounds are there. In the compound area in which his tomb is there and in that area the floor of the red stones is available. On the door of the tomb, there are silver plates. On the steps, there are beautiful floral patterns are found.

On the grave, there will be found a cover and tent in which the eggs of ostriches are hanging. On the head side, there are available two tablets are there and the translation of one of them is as follows.

“This is the great tomb of the Sultan of the holy persons. And who was deputy and has knowledge of the prophet Zainuddin, who was Qutub and Ghouse of the Islamic religion Who was caliph and a holy person who left this mortal world.”

### **In the praise of Hadrat Zainuddin**

He was a Sultan of Deccan from the Shiraz city of Iran  
 And who is famous and known as a great ascetic person  
 He has shown the path of Islam in the area of the Deccan  
 He was the Sultan, Sultans of the Deccan were his disciples  
 He was a lover of Hadrat Burhanuddin of the Deccan  
 Due to favor of master he has become King of the Deccan  
 But he was spent a pious life in the area of the Deccan  
 Oh Sultan do favour and help Hafeez for his books soon  
 As Hafeez is your old admirer and who wrote your books  
 In which there are found, your biography and the miracles  
 Oh Sultan for your sake Islamic growth in the Deccan  
 In Khuldabad your and Burhanuddin's works are known  
 Oh Sultan do not ignore and forget your servant Hafeez  
 So that his books may be famous in the area of Deccan

By Mohammed Abdul Hafeez

In the compound of the tomb, there are found four storerooms at the four corners in one of them his dresses were kept and in other rooms, the things of the shrine building are kept there. In this compound, there are four jasmine-like flower trees, and there is one arbor of the belay tree and one jasmine tree and one mango tree is found there.

On the corner of the southwestern side, the grave of King Aurangzeb is there. And also graves of Hadrat Shamsuddin Fazallah, Moulana Tajuddin Ahmed, and Moulana Mohammed are situated there.

In the compound, there are walls of marble, and there is the grave of Khan Bibi Sahiba situated and who was adopted by Zainuddin Sahib. There was also the grave of Prince Azam Shah and his wives are there. And the lady's grave is having a lady's tablet. The other compounds which are called Hujra in which there are graves of the children of Prince Maozam are situated on which there was one shed before but it was no more at present. In addition to these, there are other buildings in which people used to reside and also visitors stay in them. There is one room which is called Tasbih Khana in which Quran Connors of King Aurangzeb and other persons used to recite the holy book of the Quran there. In that area, there is the grave of Amir Hasan, who wrote the book 'Hidayat Quloob' on his grave was found one small tomb with a stone of red there, and three passes

are built there. And after Dar Chak, there is a hall of three arches. And in the middle arch, there is an inscription of the Islamic creed 'La Ilaha Illa Mohammad Rasul' is there and there is a date of inscription mentioned as 1082 Hegira. In those halls Haji Ramazan Khan Kashmiri who is a traveler and who is residing there for a long period of time. And near that hall, there is built sample one-yard grave, which is showing its art and craftsmanship.

### **16.King Aurangzeb 1659-1707 A.D.**

Abul Muzaffar Mohiuddin Aurangzeb Alamgir Ghazi was born on 11th Zeqad in the year 1228 Hegira in Gujrat. During the princely period, most of his time was spent in Burhanpur and in the Khandis area. During a long period of time, he was general of the Mughal army so he was involved in many conquests in the Deccan area. He was more efficient and more experienced than his brothers. He was sitting on the throne at the age of 40 years. Since the period of princely time, he has more experience in financial and military affairs. In affairs of the management of the 104 states, he was much experience and very perfect.

Upon sitting on the throne, he was perfect to handle the important responsibilities of the state government. His personality was thin and his height was small. He was used to following such a style of life and dress which was

simple, like fakir persons. He used to wear always muslin clothes on his body. Like Shah Jahan, he did not adopt a life of magnificence and luxury life and did not drink wine. And used to eat simple and less food. He never attended programs of dance and amusements also he did not hear such programs. From the public treasury, he did not take a single penny. He used to get his income by selling his handwritten books of the Holy Quran as well as by hand sewing caps. He strictly followed Islam worships like prayer, fasting, and strict Islamic law and he was a strict Sunni person and a man of the religion of his time. He will not use to do any act which will be against the Islamic religion. He was actually king and emperor, but his life was a good model and which was away from the royal court life and its system. He did not care about his comfort and luxury. He used to say that the life of the king is for service and comfort as well as well being of the people. He does not like the show and pomp of the royal court and palaces. Like King Abkar he has not given leniency in religious matters. He was against idol worship and in his look there was found the religious element with him. And for this reason, there was the cause of the downfall of the Mughal kingdom in India. In his last period, all Hindus revolted against him. And due to this reason, the old king of the kingdom was suffering very much in this matter. At that time found from all sides many conspiracies against him for this reason. Even though there were princes of the kings, there was no help for him from them. The names of



his princes are as follows. 1. Prince Moazam 2. Prince Azam 3. Prince Akbar 4. Prince Kambaksh. And all of them were there, but there was no such prince there who was a helper of his father in this matter. At last King Aurangzeb went to Ahmednagar and he lived there. And from there he was written one letter to Prince Moazzam, which is as follows. “ That’s when he was born then at that time there was a crowd around him. And now I am alone and nobody with me. And I do not know why I am living and why he did come into the world. It is regretted that for me there was not done work for the welfare of mankind. God is in my heart, but due to reasons of the darkness of my eyesight, I could not find the light of Allah. While coming into the world, I could not bring anything with me. But now I am taking with me the weight of the bundle of the sins on my head.” Till his last period of life, he did not lapse even one prayer. Till his death, he has not left beads from his hands. At the age of 89 years on the 28th Zeqad in the year 1118 Hegira after Fajr prayer he has left this mortal world. He ruled his kingdom for a period of 50 years, 2 months, and 28 years. There was his advice not to make his grave permanent type and there should not be any show and pomp in this matter. By selling caps by sewing he used to save five rupees per month and this amount which he was saved and which was used for his funeral and burial expenses also by copying the Quran, he saved Rupees 800 which was distributed among poor and needy persons. If such a pious king and there will be no religious

discrimination and religious balance, then there would have been another color of the Mughal kingdom in India. Two days after the death Prince Moazam brought the dead body of his father, King Aurangzeb to Khuldabad and buried his father in the southwest corner in the mausoleum area of Hadrat Zainuddin. From the door of Aurangabad, there is one high-level road which goes inside of the city and its floor is with stones up to 300 feet distance. Aurangzeb's grave is in between the north and south doors and from there, one stone way is about 30 yards which goes to Farar. And from there through the level of the ground one door and which was built in the year 1760. And passing from there is found a square courtyard. And on its three sides, there are some buildings are there and which are used as traveler lodges and Arabic schools there. And on the south side of the center, there is a drum house was constructed. And on the western side, there is one big mosque and with the mosque building, there is one hall is there which is similar to the mosque, and from there steps are connected to it and which goes down by the side of one platform. On the north side of the mosque, there is one open door situated and from it, there is an entrance to the inside courtyard. And its southeastern side the grave of Aurangzeb is situated and against it, there is a low-level hall was constructed. And there is one room in which covers of the grave are kept in it. Exactly at the right side of the door, the grave of Aurangzeb is there. And as per the advice of Aurangzeb, the grave is very simple and not



permanent. And on it like other kings, there is no tomb available. The platform of the grave is made of the stones and on it, in the middle of it, there is the grave of the soil, which is raised six inches high. And on it, there is a shadow of jasmine like a tree. Around the platform, there are small poles are there on which there will be put a tent at the time of the Urs ceremony or on other special occasions. There are used to put ornamented covers on the grave. And on other days there is kept white coverlet in the grave and always there were available servants and heralds there. In spite of the simplicity, there is found show and pomp due to the kindness and grace of Allah. Even one who goes there to visit the grave of Aurangzeb then there will be prevailed in the condition of his authority and royal dignity of him. Therein one room in which available one part of the Quran handwritten copy of Sultan Aurangzeb. And by seeing it there will be found the light of the eyes. As Aurangzeb was a good calligraphist. There was found final advice which was handwritten by Aurangzeb from beneath his pillow upon his death. Prince Akbar was revolted and he was migrated so discussion about him is not required in this matter. The remaining princes who have ignored the advice about a division of the kingdom among themselves, which was written by Aurangzeb.

The elder Prince Moazam was becoming king of Kabul upon hearing the news of the death of his father. Prince Azam has become independent in the Deccan area. Both of them gathered a huge army and their armies began fighting

in the south of Agra city in the year 1707 in this encounter, Prince Azam was defeated badly and he was killed along with his two sons. In the year 1708 Prince Kambaksh was defeated in the Deccan and he died due to injuries in the battle. Now only Prince Moazam was left and by name of Bahadur Shah, Second or Shah Alam First was becoming king of the Mughal kingdom of India.

### **17.Hadrat Mirza Zenu Yousuf Sahib**

Near the reservoir of Qazi in the compound, the grave of Hadrat Mirza Zenu Yousuf Sahib is situated. Also in the compound, the grave of his brother Abdallah and sister Bibi Rabia is situated there. Some people say that the lady's grave belongs to his wife and his wife's name is Asmat Unisa. And his original name was Syed Yousuf and his look was not good. And who used to present always in the service of Hadrat Syed Zainuddin. He used to feel about his bad shape and color always. So Syed Sahib was able to know his feeling and for this reason, he put his hand on his back with kindness and who told him that “ Who said to you as bad shape person, but you are like Yousuf to me.” So, for this reason, he was becoming famous with the name Syed Zenu Yousuf. In his shrine on the door, there is the inscription of ‘Ya Allah’ is there.

## **18. Mirza Khaja Luftallah**

In the compound near tamarind trees, Mirza Khaja Luftallah Well known as Khaja Banga or Khaja Bangala's grave is situated there. And there is one mosque that is there and whose roof is falling down. And now only walls are remaining there.

## **19. Mir Hasan or Amir Hasan 738 Hijrah**

His name was Mir Hasan or Amir Hasan and his original name is Najamuddin and his father's name is Ala Sanjari. Sanjar is a city in the country of Seistan. And who is well known and a great and famous poet of his time. He was written many encomiums in praise of Sultan Alauddin Balban's son Mohammed Sultan Khan Shahid on his death. The people of India called him Saadi of India. And his

poetry belongs to a high standard with full knowledge. Jamai has said that “In Ghazal, he has his own special style with him.” Ghulam Ali Azad Bilgarami has said that “His poetry is world famous and which heal wounds of the lovers.” Faizi has said that “He has such style and pomp in the poetry so that we should love it for this reason.” For his poetry, Hadrat Nizamuddin used to ask for choristers to sing for him in the Sama meetings. Upon hearing from the holy tongue of favor of Sheikh Nizamuddin's saying and stories he compiled the famous book ‘Fawaid al-Fawad’ in the Persian language. In this book, the description of the discourse, good points, and indications are much famous among the general and special persons. In this connection, it is not out of the situation that the above book was translated by me into English and is available at the below link. It is noted in this matter that this book is added to the famous book ‘Hasth Bahist’ and uploaded on the following website <https://archive.org/details/FawaidAlFawad17>.

One day Hadrat Nizamuddin Auliya went to the Shamsi reservoir in Delhi to see Hadrat Bakhtiyar Kaki there. And Sheikh Burhanuddin was also with him at that time and Hadrat Nizamuddin Aulia has seen him there and who was busy at the party with his friends and he was drinking wine at that place. He was reciting some couplets upon seeing him there. So Hadrat told him that “There is the effect of the company upon the intention. And if Allah wills such time will come very soon.” When these words were said by

the holy tongue of Hadrat then the condition of Mir Hasan was changed and he was falling at the feet of Hadrat Nizamuddin Auliya without covering his head there. He was left with bad habits and has become a disciple of the Sheikh of the time. At that time he was 50 years old. He said about his condition in the following couplet.

Oh, Hasan, you have regret for your bad acts

So for this reason your sins were no in record

Mir Hasan has the excellence of perfection and higher level intelligence. Amir Khusro used to love him very much for this reason. One day Hadrat Nizamuddin Auliya was going from the bazaar and with him, Amir Khusro was with him there. He was seen Mir Hasan, who was sitting in the shop and selling bread there so he lost his heart in his love and he went near to him and he asked him “Why he is selling bread in the shop.” Then Mir Hasan told him that “He will put bread in one scale and he will ask the customer to put the money in another scale and if the scale of the money will down then he will send the customer from the shop.” Amir Khusro asked him “If the customer is poor.?” Then Mir Hasan told him that “Instead of money I will take from him blessing on the prophet and good wishes”. Amir Khusro lost his heart for his instant reply from Mir Hasan.



**The grave of Mir Hasan Dehlavi in Khuldabad**

So on the other side, Mir Hasan was a desire and appreciation for his instant reply. At that time he has left the shop and he was engaged in acquiring knowledge. And he began living in the servicing of Hadrat Nizamuddin Auliya. Due to living togetherness so, for this reason, there was increased very much unity among both of them. So both of them went to Multan and got employed in the court of Sultan Mohammed Khan Shahid and who was the son of Sultan Ghayas Balban. Amir Khusro was becoming a Quran carrier and Mir Hasan was becoming an ink pot carrier there. When Sultan came to Delhi then at that time both of them came to Delhi along with him. Gradually their unity and love were increased among them so the people began saying bad things about them. And they said the wrong matter to the Sultan in this matter. When Amir



Khusro heard this complaint, then he was saying one Ghazal (ode). The Sultan was given the order of prohibition of the meeting of both of them, but there was no effect of this royal order upon them as there was true love with both of them. So Sultan has given him the punishment of whipping for this reason. After getting the punishment Mir Hasan went to see Amir Khusro. So for the action of Mir Hasan, the Sultan was surprised in this matter. One holy person told that this love of the worldly changed into the love of reality. So your interruption in this matter is useless. The Sultan was called Amir Khusro and asked him “Whether your love is free from human desires or not.?” Amir Khusro said that “In between us there is no veil of the two. So Sultan has asked the witness in this matter. So Khusro removed his sleeve and showed him the hand. And he said that the witness of true love is his sleeve. When the Sultan was seeing his hand, then he found signs of whipping of the hand of Mir Hasan on Amir Khusro’s hand. Mir Hasan died on 27th Safar in the year 738 Hegira. He was buried outside of the compound of the shrine at a distance of 500 yards. Mir Hasan has the nature of cheerfulness with him. One time he was becoming ill and at that time many people came to visit him. Amir Khusro also came to see him there. So at that time also he was not left his nature of joyfulness with him. The people of this place used to call him Hasan Sher. Ghulam Ali Azad said that this Hasan is the pride of the poetry. It is famous that the tiger who used to visit his grave there. Every Thursday

there will be a huge rush of visitors to his grave. The unintelligent students who used to eat sugar on his grave will become intelligent and get wisdom. There are find many graves in the area. The grave, which is close to his grave in the eastern direction is his library of books. The grave is in deplorable condition and requires repairs. On the main door, there is the following inscription is found. ‘There are no acts of Hasan but he is known as a worshiper’. The door is new as well as the arch is also new in the plan of the 1193 Hegira tablet by Mohamed Yahiah brother of Achwa. In the third compound there is the grave of Chaju and who is brother or brother’s son. There is a water tank near the shrine area which was built by Ghulam Ali Azad. On the hillside grave of Mir Akhon Sahib and Bibi Aisha are there.

## **20.Amir Khusro 725 Hegira**

His description in our book is unconcerned, but there was a close friendship between Amir Khusro and Mir Hasan. As we have mentioned in this book about Mir Hasan so leaving the details of Amir Khusro which seems not well. So, for this reason, we are mentioning his details in the brief for the interest of the readers. And those who want his full details hence they should wait for my other book which is under compilation in Aligarh. His name was Abul Hasan and his pen name was Khusro. His father’s name was Amir Saifuddin he was a wealthy person of Balkh and Hazara.



And who migrated to India during the time of Chen Giz Khan. Amir Khusro was born in Mominabad alias Patyali which is situated near the river Ganga. His parents when becoming a disciple of Hadrat Nizamuddin and at that time he was eight years old. When the age of his father was 50 years, then he was martyred by infidel persons, and at that time he was nine years old. He was written one elegy about his father's death, which was very sad as well as very effective. His maternal grandfather Emad Al-Mulk and who was brought up him. And who has died at the age of 113 years. Even though Amir Khusro has spent most of the time with kings and royal courtiers. But his hearty attention was towards Sufism very much. And due to this reason, he has much favor and attention of Hadrat Nizamuddin Auliya very much. And for this reason, he was becoming his faithful friend, and as well as he was confident. Usually, Hadrat Nizamuddin used to call him Turk Allah. As Mir Sahib was having perfect experience in the art music and he does not have any comparable person so, for this reason, Hadrat Nizamuddin used to call him some time as 'Miftah Sama' and he used to spend the whole night time in worship and in performing supererogatory prayers. He went on the Hajj pilgrimage along with Sheikh Nizamuddin. In the book 'Safinatal Auliya' it is mentioned that "In his voice, there was much passion as it seems that his dress of the heart was burnt down". There was special attention to him from Hadrat Nizamuddin. And since there was also available special favor to him. He used to say

many times that he is sad due to his existence in Turk Allah and he is not sad for him.” Once he met Prophet Khizer and at that time he requested saliva from him. And due to this blessing, he wrote 100 books of prose and poetry. He was written about five lakh couplets and which are very famous and well known in the public. Book ‘Ihaliq Bari’ which is studied for children and is known as ‘Nisab Khurso’ written by Amir Khurso. He was perfect at poetry writing so for this reason he was written ‘Masnavi Matle Ganj Anwar’ in reply to ‘Masnavi Maqzan Anwar’ and which was written by Sheikh Nizam Ganjnavi in a short period of two weeks time.

One time he was told by the Sheikh that “On the day of judgment, he is not like to be called by the name of Khusro as this name belongs to pride persons. Sheikh told him that “He will be called there as Mohammed Kasa Lais”. Amir Khusro used to taunt and criticize great poets of his time and for which Sheikh used to prohibit in this matter. At that time of his writing reply to ‘Khamisa’ of Hadrat Nizami then he was given him warning in this respect. Then he said to him that “He is under your protection so what is fear there.” By chance when he wrote a reply of a couplet of ‘Khamisa’ then at that time there was appeared one naked sword there. Amir Khusro due to the call of the name of his sheik and the name of Sheikh Farid Ganj Shaker and for this reason there was appeared one hand there and which faced the hit of the sword. The sword, but cutting his sleeve and which has fallen on the tree. Amir Khusro used to love

his sheik more than his life and wealth. One time one beggar came with Sheikh of time, but he could not get anything from him also he came on the 2nd and 3rd day at last by chance he could not find anything from him and Sheik was given him his slippers to him so this reason beggar went from there in happier condition. And on the way who met Amir Khusro and who was coming from any campaign and who was inquiring about the condition of the sheik and who told him in you, there is coming smell of my sheik and it seems that you are having relic which belongs to my sheik. Fakir told him that “Yes he is having slippers of Hadrat Nizamuddin”. Amir Khurso was paid to him 500,000 gold coins and collected slippers from him and he was put on the head and came into service of the sheik. The Sheikh told him “Amir you have purchased slippers very cheap.” And Amir told him that “The beggar demanded it and which he was given by him informally way otherwise if he will demand of his life and all his belonging then he would have given to him without any hesitation in this matter.” One time Amir Khusro told Sheikh Nizamuddin that he does not want to live after him in the world and there should be his grave beside his grave. When the time death came near the sheikh told me that after me Amir Khusro will not live more time in the world. When he will die then he should be buried beside me. And he is confident and I will not put my step in heaven without him. If there was legal to bury two persons in one grave, then he would have advised me to bury him in my grave. So that we both will

live together in another world.” When Sheikh left the world and at that time Amir Khuro was in Bengal with the king. When he heard the news of the death of the Shiekh then he was sold away his belonging and wealth in the way of Allah and he left his royal employment and came over to Delhi. And he was wearing a black dress and sat near the grave of the sheik for a period of six months in mourning condition as well as in grief and sadness due to the death of his sheik.

On 20th Zeqad in the year 725 Hegira on Friday and as per another tradition, he died on 18th Shawwal in the year 725 Heigra at the age of 84 years he left this mortal world and he was buried at the foot side of the grave of his sheik. After his death as per advice people want to bury him beside his sheik but there was objection from the people that if there will be two graves at the same place, then there will be doubt and confusion among the visitors to identify the grave of the sheik so he was buried on the platform near the grave of the Sheikh Nizamuddin Auliya in Delhi.

## **21. Bibi Aisha**

In the book ‘Fatah Auliya’, her description is not available in other books. Also, that information is also not perfect. So it is not known when she has come to Khuldabad. There is thinking about the people in this matter that she would have come along with Hadrat Muntajuddin Sahib there. As when Burhanuddin came to Doulatabad then she was found there at that time. For this reason, Sheik Nizamuddin told

to Hadrat Burhanuddin that he should not ignore the daughter of the spiritual master. There is a general thinking that she was the daughter of Hadrat Farid Ganjshaker. When Burhanuddin came to Khuldabad then at that time as per the order of the sheik who used to visit her after the Friday prayer. there was one daughter of the Bibi Sahiba who was 40 years old and who was well known and famous for her chastity, ascetic, and piety with her. As well she was famous for perpetual fasting and night worshipping. And who used to wear a black dress always. One day near Bibi Sahiba her daughter was also sitting there. At that time Hadrat Burhanuddin was smiling while looking at her daughter. And which was not looking good for Bibi Sahiba. So she told him “Why he was smiling by looking at her daughter.” So, for this reason, he was ashamed and there was perspiration on his whole body. And he told her that “He is the servant of the sheik and he is the lowest slave and you are also my master and esteemed and venerate personality. There is no power with him to look at her with any other intention. The reason for my smiling is that there is no intention of your daughter to marry but I have got the revelation that from her there will be born one holy person.” Bibi Sahiba told him to check in the augury and Burhanuddin was promised in this matter for next Friday. The daughter told her mother that “She will do augury tonight and she will inform in the next day. On the next day after morning prayer, she told her mother that “Soon such and such type of person will from the correct



genealogy record come there and with which she will be married soon.” As per her telling one pious person as per her description came there with his three servants to marry her there. Bibi Sahiba was given one old and torn mat to sit there. And ask him to wait for some time. And Bibi Sahiba was called Burhanuddin and was able to know that by his innermost knowledge that the person who came there was a person of knowledge and excellence. in the house of Bibi Sahiba, there were no other dresses for them except those they were wearing on their bodies. Bibi Sahiba was given a dress that was on the body of the daughter for washing by Burhanuddin. He went from there and met many people on the way and when they come to know the details then they ask Burhanuddin to return back from there to the house of Bibi Sahiba and they brought all things and have given to the house of Bibi Sahiba. And she was called a learned person of the city and the marriage ceremony was held by that person and whose name was Syed Ziauddin. After three days of marriage, the daughter told to her husband that to seek happiness, her three days of worship of supererogatory prayers have lapsed.If you give permission then I will search for you one beautiful and attractive slave girl in this matter. So that she can engage in the endeavors again in which she spent his life.Ziauddin told her that he also wants to go on traveling and engaged in the remembrance of Allah so give him permission as in this matter the wish of Burhanuddin was completed. The daughter told him that she is Quran-conner and the boy

who will be born about him you are telling and for whom Burhanuddin said that he will be Quran-conner. And he will be engaged in hard and great knowledge of the Quran and its endeavors so, for this reason, the people will be surprised in this matter. So you inform all details to the neighbors and proceed with your traveling. He was told all secret details in this matter to the people of the locality and he was given the name of the boy as Alauddin and went away from there on his traveling. Upon going he told me that boy will be knowledgeable and research scholar and will be always engaged in the remembrance and as well in the secrets of Allah.

In short, after nine months Alauddin was born. At the Aqia (party thrown on the 7th day after the new birth in the family) ceremony all people have given her many gifts for the boy, but Burhanuddin told at that time he is poor, so what he can give on this occasion?. Bibi Sahib told him joyfully that you are having the saintliness of the Deccan so how he will be a poor person. Hadrat was given saintliness in the area of Mongi Patan and Khandis to the newly-born boy. When he was becoming an adult then have pure love with one beautiful prostitute. One day in the evening time on Friday he was thrown some stones at her house. So the mistress of the brothel said that “ Our occupation is prostitution, but tonight we will excuse ourselves in this matter. How these Muslims are they and who do not excuse for their sins.”

Upon hearing this there prevailed upon him shivering so for this reason he was becoming regretful and ashamed in this matter. And immediately he sat in the Eteakaf (retirement to the mosque of continued prayer) immediately. So for this reason he could not come out from his place of loneliness. He used to keep fasting with half a date and some sips when her mother was seen him after some time she found that he has become very thin and looking his bones and shrink of his skin so, for this reason, she was taken him out of Etekaf place, but on him, there was the condition of unconsciouness was there upon him. When the people have seen his endeavors and striving of too much worship and mystical exercise then a large number came to see and asked him to make them his disciples. When there was an increase in the crowd of devotees and they began forcing him to make them his disciple then he said to them that until and unless he will not get permission and saintly dress from Khaja Rukanuddin Chisti and they will have not to share their devotion with him and then he will make his disciples.

After some days one huge person came to Khuldabad holding a bow in one hand and in the other hand he has one big stone ball with him. And who was visiting the doors of the houses of all learned persons and that person also belonged to the category of mystic and pious persons. but he was searching spiritual master for himself. One day by showing his show he reached the door of the house of Syed Sahib. Syed Sahib recognized him that he is a pious person



and he is searching spiritual master for himself. But he is hiding in his dress. So he told him that “Syed Nizamuddin being in demand of Allah you are wasting your important time. Upon hearing this the wrestler who was thrown away his bow and stone ball and was fallen on his feet said to him that “For a long time he was wandering in the desire that someone should recognize him so that from that person I can make the pledge on his hands. By favor of Allah today my desire was fulfilled in this matter. He was sent Nizamuddin to Gujarat to bring a saintly dress from there. On the way, Nizamuddin met one Sufi person who shakes his hands and that person told him where you are going. Hadrat Nizamuddin told him that he is going to Gujrat from the side of Alauddin he is going to bring a saintly dress from Khaja Rukanuddin.” Sufi Sahib told him that “ He is going to Khuldabad with the saintly dress with him. So do not go to Gujrat and which is a waste of time and return from here to Khuldabad. Nizamuddin told him that this was right but Syed Alauddin who knows the secrets of Allah and whether he does not know this simple matter. Upon me, it is obligatory for me to fulfill the command of the spiritual master so I will go up to Ahmedabad. In short in a few days, he reached Ahmedabad and went to the house of Khaja Sahib. Khaja Sahib told him that he was sent already a saintly dress to Khuldabad so he came here unnecessarily, for this reason, he was given one dress to Nizamuddin. Nizamuddin was there in the company of Khaja Sahib for some days there. And one day he told him

that it is his felicity to wear his saintly dress by his spiritual master. So Khaja Sahib was happy about this matter and told him that “ It is the proper thing ” and he was given one more dress for Alauddin and sent by him information about the many secret matters to Alauddin. Nizamuddin came to Khuldabad very soon. He was given the saintly dress and information about the secret matters to Alauddin. There are four famous caliphs of Alauddin Sahib are as follows.

1. Syed Nizam Idris of Monge Patnam and at this place, his grave is situated.
2. Hadrat Noman Chisti and his grave is in Asirgarh fort and the country of Khandis was given to him.
3. Sheikh Farid Pinhari
4. Khaja Hussin and whose grave is in Doulatabad.

And he died upon nominating Syed Nizamuddin his caliph. It is not correctly known where is the grave of Alauddin. Some people say that he is buried somewhere in Khuldabad. And other people say that his grave is situated in some other place. Bibi Aisha's grave is there near the grave of Mir Hasan Sanjar Delhavi in the direction of the south. The grave's repair work was done by Nawab Bashir Jung, who was governor of his time and who has incurred all expenses from his personal purse. On the 7th Shaban, there will be celebrated Urs a ceremony of Bibi Aisha and her daughter.

## **22.Hadrat Qazi Sinai**

He was a great learned person who followed strict Islamic law in his life. He lived during the time of Hadrat

Nizamuddin Auliya. He was away from innovations in the religion of Islam. He was opposed to Sama listening in the meetings. He used to say that he can overcome Hadrat Nizamuddin Auliya in Islamic discussion, but his miracles are very large in number. Qazi sahib did not participate in the Sama meetings. Once one fakir came to Delhi and who kindle a fire and he sat in the fire. Qazi Sahib has sent his elder son to say the fakir that it is against the command of the Islamic religion. When the beggar saw him with the hot look so the boy was dying instantly. When Qazi Sahib heard this news then he thanked God his son has died on the way of Allah. In this way, he has sent his other four sons, one after one and all were burnt down there by the hot look of the fakir there. So Qazi prayed the prayer of thanks for this reason. Then he himself went to see the fakir and told him that this act is against the Islamic religion. He asked him to come out of the fire, but Fakir did not come out of the fire. But he looked at him many times. but there was no effect at all on him.

Then in his helpless condition, he was coming out of the fire and he was falling on his feet with regret in this matter. When Qazi Sahib was seen such innovation in the Islamic religion in Delhi and he found so much there so for this reason he went to Makkah city. And from where he has come to Gujrat. And he was asked whether Nizamuddin is living there in Delhi. The people said yes. So, for this reason, he told that till Nizamuddin will live there in Delhi then he will not put his steps there. He went from there and

came to Dulatbbad from Gujrat. Where was popular of Burhanuddin there. And the meetings of Sama used to be organized on many occasions there. After some days Qazi Sahib was becoming ill and there was no hope of recovery from that disease. He told that he is the caliph of Nizamuddin who use to hear songs. So he does not want to face such a person who involves in un-Islamic acts at the time of his death. Burhanuddin told him that he came after regret in his presence so he has spread his turban on his way to welcome him. Burhanuddin came there by kissing the turban. Qazi Sahib met with him with good manners. The tomb of Qazi Sahib is situated in the direction of the southwest at a distance of 200 yards from Kali mosque. On the inside of the tomb, there is an inscription of the verse of the chair and some names of Allah are inscribed there. On the 29th Zeqad Urs ceremony is celebrated. In front of the tomb of Qazi Sahib, there are two graves of Mir Abru and Mir Gabru are situated there. Who was the chorister of Hadrat Nizamuddin Auliya. Also in that area, there are many graves situated there.

### **23. Sheikh Baba Jalal**

His tomb is near the tomb of Qazi Sahib and one corner is damaged. He used to live near the Sunari Darwaza in

Khuldabad. Syed Mohammed Samani wrote in his book 'Sair Mohammadi' that Sheikh Babu Jalal was a pious person and as well as a person of grace. As per our thinking the word Babu is wrongly written instead of Baba. Because at that time word, Babu was not in use there. He was much interested in Sama meetings. And in such meetings, he used to become unconscious. And there will be used to pass foam from his mouth. And in the unconscious condition whatever he will use to say which will be used to happen. When Syed Yousuf Raju Qattal came to Khuldabad then he went to meet with him. There was his son Syed Mohammed Gesu Daraz with him who was four years old at that time. Whatever he told about that boy who was proved exactly the same afterward.

## **24. Shah Khaksar Sahib**

His original native place was Bijapur but he migrated from there he came to Khuldabad. He was Majzub and his genealogy was connected by 12 generations with the sheik of the time Syed Abdul Quader Jilani. Due to his indigence and perfection, many persons have become his disciples. During the beginning period of King Aurangzeb, he died. He was buried in the same hermitage and in a mountainous area. And it is situated at a distance of one and a half miles from Khuldabad in the southwest direction. There are found two small tombs. Shah Khaksar's grave is situated in the western tomb. And in another tomb, his sister's son

Hafiz Abdul Halim is buried there. On the outside of the platform his sister's other son Shah Abdul Malik is buried there and on it, there is a tomb that is not in complete condition. Also, there are many graves situated there. There is one mosque and one well is situated. Every year on the 26th Rajab his Urs ceremony is celebrated. For expense, there is some land is there in the mountain area and some land in the Yas Gaon village is found in endowment. On the hillock there is the grave of Dodahad Hari's Sahib is situated. And the details of this pious personality are not known. This place is a very healthy resort and is surrounded by mountains on four sides. Always this area is found in a flourishing condition. In the rainy season, there will find a floor of velvet there. It is a well-known event that Khaksar was advised to bury him without a funeral bath but the people want to give him the funeral bath. And when they washed one of his fingers, it was becoming dust. So for this purpose, he was buried without the funeral bath. Khaksar water tank 1117 Hegira. On the south side of his tomb, there is a water tank which is called Khaksar water tank. And on its three sides, there is a bund of natural mountains. And on the fourth side, there is constructed wall. Here there are the following tanks are there. 1. Aam Talab 2. Jaman Talab 3. Kora Talab. From the Khaksar tank, there are constructed two water canals. At the end of the eastern direction of the tank, there is inscribed on which it was mentioned the year of its construction as 1117 Hegira and this year belongs to the



period of the rule of King Aurangzeb. It is probable that this tank and these canals were constructed during the period of Aurangzeb. And from these canal's waters were used for irrigation to localities of Khuldabad, Qazi Mahalla, Choti Badi Dargah, Bazaar, Caravan Sarai, Kacheri Balgur, Bagh Khan Jehan, Bagh, Banni Begum, and there being carried repairs and maintenance of the tanks.

## **25.Hadrat Ganj Ravan 644 Hijrah**

His personality was famous and well known for glorious and he belongs to the special category of the holy person of his time. He was born in Bukhara. He was the first holy person of Allah who came to Khuldabad in the year 700 Hegira before the attack on India by Sultan Alauddin Khilji. And he was a disciple of Hadrat Sheikh Shuhabuddin Saharwardi. First, he came there in Anasagar which is in between Khuldabad and Rowdah, and was residing there. He died in the year 644 Hegira. His grave is situated at a distance of a half mile from the tomb of Hadrat Khaksar. And it is two miles from Khuldabad in the direction of the southern side. There is one mosque, shrine building, and drum house available there. On the land, there are many graves situated. There is the grave of his sister's sons Sheikh Ahmed and Sheikh Mahmood are near the mosque building. With the tomb's eastern wall, there is

the grave of Pir Torabi is situated who was his adopted son and also there are many other graves are situated. In the eastern direction of the tomb, there is stone available which is in the direction of Qiblah of Makkah direction and its size is 1.75 yards in length and its width is 1.6 yards it is fixed there and it is called a stone mosque. It is well known that Hadrat prayed prayer first time there. In the wall which is on the western side of the tomb and the outside front of the mosque, there is inscribed “Bis Milla Ar-Rahman Nir Nirahim.” And Nadi Ali, the Islamic creed, and blessing on the prophet was inscribed there. Also, there is some Persian inscription is there and which is not clear and not readable.

There is an inscription on the mosque building's southern wall in the Persian language in which it is mentioned some details of construction during the rule of Aurangzeb. There are two trees which are in the front and back sides of the tomb. The fruits of these trees are usually eaten by the women who are childless and who are desirous of children for them. These trees are well known that from their branches, trees can be grown and also it was given by his spiritual master. The second tree is grown by the branch of the first tree there.

The Urs ceremony is celebrated on the 25th of Zeqad every year. And for the expenses, there are properties in villages Solibejan and Naderabad. On the outside of the shrine building on the hillock, there is a mosque of Doultat Khan Nazir. And whose grave is in the tombs which are near Sona Bowli. In the direction, north of the mosque on the



hillock are many deserted houses and cellars are there. In the eastern direction of the hillock, there is some land which is called Mosa Khani land. This is the same Mosa Khan, who constructed the mosque building in the western direction of the shrine building. From the shrine area, the land upon to Kagazipura till Naderabad all land is well known as Younasnagari and there was one king who was there in the olden time.

## **26. Hadrat Pir Mubarak Sahib**

He was a disciple of Hadrat Burhanuddin Gharib. He died on the 5th Shawwal in the year 734 Hegira. And his grave is the situation in the western direction of Kagzipur at a distance of 800 yards. And it is away from the tomb of Shah Jalal at a distance of half a mile. There is a compound around his grave. There is also the grave of Ladle Ansari which is not permanent.

## **27 . Haji Nizam Pesh Imam**

His grave is situated in Kagazipura on the roadside. There is no other information that is not required about him as he was the leader of the 1400 holy persons. He was such a leader of the holy persons so like Hadrat Muntajuddin and Hadrat Burhanuddin Gharib, who followed him in the prayers. So think about how he will be the pious personality

of Allah. On his grave there is a tomb as well, there is a compound which is constructed around it. In the direction of the west, there is one mosque is there which was constructed during that period. And which was repaired at the recent time. But careless persons have removed an inscription from the mosque and which was thrown and kept there. And which shows that it was built during the period of Sultan Mohammed Tughlaq. On the door of the shrine building, there is a drum room is situated. In Kagazipura except for Haji Sahib there are many graves of holy persons are there who came to Khuldabad along with Hadrat Burhanuddin their details are as follows.

1. Syed Kamil Sahib has not known Near Zanbur reservoir
2. Syed Kale Sahib 12th Rabil Thani Beside the road
3. Ustad Wazir 16th Shaban Qasabwada
4. Pir Balak 24 Rabil Thani Bazaar
5. Moosa Silani 14th Muharram under tamarind tree
6. Haji Chandu 03 Rabia Thani beside the small tomb
7. Syed Jalaluddin 03 Rabi Thani Near tomb of Haji Chandu Bukhari
8. Syed Imam 24 Rabi Thani Near at the tree
9. Ali Wali 24 Rabi Thani Under the tree
10. Doulat Shah Darbari 24 Rabi Thani on the way to old Doulatbad
11. Hafiz Jamal 24 Rabi Thani n the stone platform
12. Shah Khadak 24 Rabi Thani in the Islamic Valley
13. Pir Garq 24 Rabi Thani in the Islamic valley

14. Shah Nur Mahrabi 24 Rabi Thani in Sultan Garh tank.

## **28. Azad Bilgirami**

He was born on 25th Safar in the year 1116 Hegira at Madanpur in the Bilgram province. His genealogical link is connected with Hadrat Eisa Motam Alshibal Bin Zaid Shahid Bin Imam Zainal Abideen. He was a personality of knowledge and he obtained knowledge and education. He was well known and famous for knowledge and education for very far and near and he was well known in Arabia and in Egypt as well as in India. He was getting knowledge from Mir Abu Jalil Sabil. Also, he obtained knowledge and literature from Syed Mohammed and Quranic knowledge from Sheikh Mohammed Hayat. Eloquence and rhetoric by Mohammed Aslam Salim and Sheikh Sad Gulshanabadi. In the book 'Marital Qiyal', Sher Khan Lodhi was written that he was famous and well known with the name of Azad Hussaini Alwasti Bilgirami. He first went to Delhi for seeking employment there, but he returned back from there after a period of two years. The second time he went to Seistan. And in the year 1147 Hegira from Lahore and Allahabad he was reached Bilgram. In the year 1150 Hegira, he was performing the Hajj pilgrimage. And in Madina, he was studying books of 'Sahih' and 'Sahih Sitta' by Mohammed Hayat Sindhi Al-Madni Al-Hanfi and he

has obtained the certificate from him. And in Makkah, he has obtained benefits of knowledge from Sheikh Abdul Wahab Tantavi Masiri Al-Maliki.

In the year 1154 Hegira, he came to Deccan by Surat seaport and he began living in Aurangabad. And upon his death, he was buried in Khuldabad in the west and south corner of the tomb of Mir Hasan Sanjari and in one room. In the book 'Khulasa Afkar' it was written that he was a great poet of his time. His poetry, as well as the prose, belongs to the highest level of the standard. In his poetry exaggeration and absurd thoughts are not available. In it, there are fine comparisons and very interesting, metaphorical language is very fine. There are many of his books of poetry collections in the Arabic language are also available. As well as in the Persian language a big volume of poetry collection is found. His famous and well-known books are as follows. 1. Gazlan Hind 2. Sharah of Qatat of Namatallah Ahan Aali 3. Rouzat Aulia 4. Halat Aulia Khuldabad Azad was written three Tazkera (biography book) books which are as follows. 1. Yad Baize 2. Surur Azad 3. Khazana Amara.

Azad wrote the above three books in the year 1176 Hegira. He worked in the court of Shah Alam for a period of seven years and he was engaged in writing the books of Persian and Arabic language. He was seen with much respect and honor among the learned persons of his time as well as in the royal court of the king. He was close and

friendly relations with the sons of Asif Jah. He died in the year 1200 Hegira. 134

## **29. Biography of Hazrat Banne Miya Biyabani Aurangabad**





## The Mausoleum of Hazrat Shah Afzal Biyabani Kazipet

He was trained by Hazrat Syed Shah Afzal Biabani R.A. Kazipet. He has become a person of a miracle in a magnificent way. Once Hazrat told him “To come to me Banne” and from that time he has become well known by this name. His original name is Mohammed Azam Khan. All members of his family who were become disciples of the Hazrat. In the last days of his life, he lived in Aurangabad and his mausoleum is there.

**The Biography details and miracles:** His original name is Mohammed Azam Khan but he is famous and well known with the name of Hazrat Banne Miya Biyabani. He was the famous disciple and closed devotee of the Hazrat Syed Afzal Biabani of Kazipet in Telangana. And alias name is Banne Miya Biyabani and he was Majzub (one lost in divine meditation) person and as well as a perfect holy person. He lived in Kazipet in the service of Hazrat Syed Shah Afzal Biabani. And after receiving the order of his spiritual master then he left Kazipet for his onward journey to Aurangabad and he reached Aurangabad and was settled down in Aurangabad during the rule of H.E.H the Nizam of Hyderabad. Maha Raja Kishan Pershad has given the land to Hazrat Banne Miya Biabani to live with him in Aurangabad. Maha Raja Kishan Pershad used to send him one platter of sweets as well as one platter of golden coins on a daily basis. Hazrat used to accept the platter of the sweets but he used to through down the other platter of

golden coins. And Hazrat used to say that while placing the bones he is making a fight among the dogs.

**An event of Hazrat Banne Miya:** Hazrat Banne Miya who was Majzub (the one who lost in divine meditation) of his time and who benefitted greatly from Hazrat Syed Shah Afzal Biabani and who used to reside in Aurangabad. He died when his age was over 100 years.

This event happened after four or five years after his death. In that year when I was not present in the Urs (annual death anniversary) in Kazipet but I went there after the ceremony of the Urs and was present in his service, then in his discussion he said to me that one person was met with him during the time of the Urs (death anniversary) and he said to me “ He is the successor of Hazrat Banne Miya and especially he was sent from Aurangabad in his presence to obtain one thing which is available with him.” He said in his asking he was surprised in this matter that the thing which he demanded was given by my grandfather to his father and his father was given that thing to him and except the above three persons nobody knows in this matter. Such a secret thing unless Hazrat Banne Miya will not disclose it to somebody, then it will be known to anybody. For this reason, he was sure that person was coming to Kazipet as per the desire of Hazrat Banne Miya. As a matter of fact that person was the real successor of him so for this reason I was disclosing the secret matter to him in this matter.

This event which was happened during the time of Hazrat Syed Shah Ghulam Afzal Biabani. And who son of Hazrat



Syed Shah Sarwar Biabani. And his grandfather's name is Hazrat Syed Shah Afzal Biaban R.A.

**The first miracle:** Once there came a chance for Maha Raja Kishan Pershad to become prime minister of Hyderabad State. Then he claimed before Hazrat Banne Miya Biyabani that he is the senior authority in the government of the Nizam State of Hyderabad. So for this reason he wants to become prime minister of Hyderabad State. Then Hazrat by saying do you want to become prime minister and by saying this Hazrat went in a condition of majesty and in anger towards him so, for this reason, Maha Raja Kishan Persad went backside of himself and he was fallen into the water reservoir which was in a dry condition at that time. Then Hazrat told him to come up from there then he said that " If he will be able to come up then he will not come to him for kind help." Then Hazrat helped him by giving his hand to him and by holding Hazrat's holy hand he was able to come out the side of the water reservoir. Hazrat has instructed him to feed the meals to the poor and needy persons.

Then Maha Raja Kishan Persad told him that "Still there has not happened anything in this matter". Then Hazrat told him that "Everything was over." And after one hour there came a telephone call from the H.E.H the Nizam of Hyderabad in which he was told Maha Raja Kishan Persad that "You have been appointed as prime minister of the Kingdom of Hyderabad."

**The second miracle:** Once Hazrat was passing on the way along with his disciples and he has seen one old woman who was sitting on the wayside and he has asked her " Why she is sitting on the wayside?." Then she said to him that " She is hungry for three days and there is no grain in the house." Then he told her that "To see her pot". Then she told him that "There is no grain in the pot." So Hazrat told her " To go to her house and see the grain pot." And in the house, she found some wheat grain in the pot in her house. And she brought that pot to Hazrat then he told her to grind wheat in the hand mill. And Hazrat Saheb left from there. The woman began grinding the wheat of two handful quantity which was given by Hazrat and so, for this reason, there was started coming off the flour continuously without any stopover. So for this reason the woman was surprised in this matter and opened the hand millstone to check the reason for the continuous coming of the flour for such two handful quantities of wheat. So the coming of wheat flour has been stopped there for this reason. Hazrat has seen the old woman by turning from his backside and telling her that "If she would have not seen the checking of the coming of the flour in the hand mill then white flour will be continued to come even for her seven generations after her."

**The custodians of the shrine:** The first custodian of the shrine was Hazrat Bahadur Khan Saheb and the second was Hazrat Khaja Moinuddin Biyabani and who has his four sons as follows.

1.Khaja Ziauddin Biyabani

2.Khaja Wahajuddin Khan Biabani

3.Khaja Kashifuddin Khan Biabani

4.Khaja Moqiduddin khan Biabani

**The Urs (death anniversary):** People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 29th and 30th Shawwal and first and 2nd Zeqad days of the Muslim calendar at the famous Hazrat Banne Miya Biyabani shrine (Dargah) in Aurangabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

**Conclusion:** To write about this great Sufi saint and it is difficult and but it is a very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great Sufi saint of his time in the Deccan region.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavors for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time

### **30. Biography Hazrat Shams Piya Aurangabad**



#### **The tomb of the Hazrat Shams Piya Aurangabad**

In the praise of Shams Piya Aurangabad

You are the Shah of Deccan you are famous in the area  
For this reason, Hafeez and his family are your devotees  
Shah your servant Hafeez posted your article on the webs  
And he has presented a request so grant his wishes soon  
Ignore the gap period to missing your shrine of the favors

For the sake of Shah of Madina favor this old servant  
 I am adding your pages in the book Auliya of Aurangabad  
 So that people of the world will know your kind favor

### **In the praise of Hazrat Shams Piya**

Oh Shah of Aurangabad favor visitors along with Hafeez  
 So that due to your favor, the devotees can live in peace  
 Shah favor my grandfather he was a servant of holy persons  
 And now he is resting in the shrine of the Kazipet Sharif  
 Also in the last Hafeez request you, my master, for a favor  
 For my family and to the visitors of your shrine of favors

100th Urs Shareef Hazrat Khwaja Shamsuddin  
 Mohammed Chisty Rh.Aurangabad.(6th Sajjada Nasheen  
 of Dargah Hazrat Syed Shahnoor Mohammed Hamvi  
 Quadri Rh.)

55th Urs e Shareef Hazrat Syed Shah Himayath Hussain Al  
 Hussaini Noori Shai quadri Rh.Aurangabad.(7th Sajjada  
 Nasheen of Dargah Hazrat Syed Shahnoor Mohammed  
 Hamvi Quadri Rh.)

29th Urs e Shareef Hazrat Khwaja Moinuddin Shamsi  
 Rh.Aurangabad.

### **The BIOGRAPHY HAZRAT SHAMS PIYA**

10th Urs e Shareef Hazrat Syed Salman Shah Al Hussaini  
 Noori Shamsi Quadri Rh.Aurangabad (8th Sajjada

Nasheen of Dargah Hazrat Syed Shahnoor Mohammed Hamvi Quadri Rh.)

7th Urs e Shareef Hazrat Syed Shah Himayath Hussain Al Hussaini Sani Noori Shamsi Quadri Rh. Aurangabad. (9th Sajjada

Nasheen of Dargah Hazrat Syed Shahnoor Mohammed Hamvi Quadri .

Hazrath Syed Shahnoor Mohammed Hamvi Jeelani Qadri rh. (Shahnoor Miya)

He is from the family member of the elder son of Gause Azam. He was the elder son of Hazrath Syed Shah Sheikh Sharfuddin Jeelani and 8th grandson of Hazrath Shaikh Abdul Quader Jeelani.

He was born on April 21, 1353 A.D. (16<sup>th</sup> Rabiulawwal 754 Hegira ). He was the 9th grandson of Bade Peer Sarkar. He came from Baghdad Ham Shareef and lived for some time at Burhanpur and then at Ahmadnagar. He has performed many chillas at the worshiping places where he did ibadat. His biggest chilla is at Vapi i.e., in Gujrat, he did 80 years of worship there. One of the famous Chilla Mubarak of Shahnoor Miya is near Daultabad Qila named Shahnoor Mehrabi.

He visited Aurangabad with his three caliphs (buried in the same Aahata dargah Shahnoor miya ). After Aurangzeb's arrival, and initiated Nawab Diyanut Khan, the emperor's minister, into the Quadaria sufi order.



The biggest Dargah of Aurangabad is the Dargah of Hazrat Shahnour Miya. He died on 10 February 1693 A.D.(4th Jamadi-us-Sani 1104 Hijri) and was buried outside the Paithan gate of the city of Aurangabad. Shahnour Miya's tomb was built by Diyanat Khan Sahab. One of Shahnour Miya's family descendants was buried in Bareilly.

### **Biography of Hazrat Sham Piya**

His name was Hazrat Haji Sheikh Syed Shah Ahmed Ullah Hussaini Jeelani Qadri. His age was 35 years. Urs at Dargah is celebrated with great devotion and devotees attend the Urs from all regions from

Aurangabad, Hyderabad, etc. The Silsila (chain ) continued after him and he was named Silsila -E-Nooriyah. There are more two tombs inside the dargah of Shahnour Baba Tomb of Hazrat Syed Khwaja Shamsuddin Mohammed Chisty. (Shams Piya Sarkar) Tomb of Hazrat Syed Khwaja Himayath Hussain Shah Hassani Al Hussaini Shamsi Noori (Nanhe Miya) Hazrat Khwaja Shamsuddin Mohammed Chisty (Shams Piya Sarkar).

He was a great holy person of the 19th and 20th centuries. He was the first Sajjada Nasheen (caretaker) of Dargah Hazrath Syed Shahnour Mohammed Hamvi Jeelani Qadri. He came to Aurangabad from Ajmer and settled there in Osmanpura. He got ruhani khilafat (spiritual caliphate) from Hazrat Syed Shahnour Mohammed Hamvi Jeelani



Qadri. Shams Piya's tomb is situated in the dargah of Shahnoor Baba. Shams Piya had only four caliphs.

**1. Hazrat Khwaja Ghouse Mohiuddin Al-Rifayi Shamsi Mirzai** . His tomb is situated in the ahata (compound) of Dargah Hazrat Mirza Sardar Baig in Hyderabad. Hazrat Ghouse was a family member of Hazrath Shams Piya. Hazrat Ghouse belongs to the family of Hazrath Ahmed-Al-Kabeer Rifayi. Hazrat Ghouse was the first khalifa of Hazrath Shams Piya.

**2. Hazrat Baadshah Mohiuddin Wajudi Shah Shamsi Qadri** [Wajudi Shah Sahab]. His tomb is situated in Hyderabad in an area named Barkas. Hazrat Wajudi was the second Khalifa of Hazrat Shams Piya. Wajudi was one of the cousins of Hazrath Syed Shah Afzal Biabani.

**3. Hazrat Niyaz Mohammed Allah Ke Hukum Shamsi Chisty**. His tomb is situated in Hyderabad in an area named Saroonagar. He was a great personality of Hyderabad in the 20th century. He is the 3rd caliph of Hazrat Shams Piya.

**4. Hazrat Syed Khwaja Himayath Hussain Shah Hassani Al Hussaini Shamsi Noori**. [Nanhe Miya]. He was the fourth and last caliph of Hazrath Shamsi Piya.

His tomb is situated in Aurangabad, Maharashtra in the compound of the dargah of Shahnoor Baba. He was the second sajjada nasheen (caretaker of dargah Hazrat Syed Shahnoor Mohammed Hamvi Jeelani Qadri. His father belongs to the family of Hasan ibn Ali R.A. and Hazrat Husayn Ibn Ali R.A. and his mother belong to the family of Hazrat Abdul-Qadir Gilani.

He also has a family lineage to Shahnoor Baba. He was the most beloved caliph of Hazrat Shams Piya.

Dargah Hazrath Syed Shahnoor Mohammed Hamvi Jeelani Qadri. There are many graves that belong to the family of Hazrath Prophet Mohammed. Some of them are:

Hazrat Khwaja Moinuddin Shamsi Al Rifayi (Khaja Pasha Hazat).

Hazrat Khwaja Basheer Uddin Sahab Hazat.

Hazrat Syed Shah Khwaja Salman Shah Hassani Al Hussaini Shamsi Noori Rh. (Baba Miya Sarkar).

Hazrath Syed Shah Khwaja Himayat Hussain Hassani Al Hussaini Sani Shamsi Noori Rh. (Himayat Pasha).

### **31. Hazrat Ameer Hasan Aala Sejzi Rahematullah Alaeh**



#### **Tomb of Hazrat Ameer Hasan Aala Sejzi**

The history of Khuldabad is full of poetry and literature. And since the time of many centuries, it is the center of knowledge and literature. Here in Khuldabad the poets who have entered this city along with holy persons of Allah in large numbers.

And among them Hazrat Ameer Hasan Aala Sejzi Rahematullah Alaeh is also there and who was a great rank poet and writer of the Persian language who migrated to Khuladabad from Delhi as per the order of Sultan

Mohammed Bin Tughlaq. And he was the caliph of Hazrat Nizamuddin Auliya.

He was a famous and well-known poet and learned of his time in Delhi. He was among the special-status disciples of the Hazrat Nizamuddin Aulia. He was superior in dealing and in all attributes of the innermost and good manners in which he was peerless. His name was Mir Hasan or Amir Hasan Ala and his title was Najamiddin and his pen name was Hasan. But most historians have agreed that his name is Amir Hasan and the title is Najamuddin. It is known as reading the following books.

1.Nafqatal Ans 2.Majlis Ashaq 3.Haft Aqlim 4.Majma Nafais 5.Tadhkira Shura known as Baharistan. 6 Suqan Suhaf Ibrahim 7.Tadhkira Nataij Afkar.

Of all books, the book *Fawaid Fawad* is the most authentic, and in which it was written by Hasan Ali Sejzi in the Persian language, and this book is translated into English by the undersigned. In this book, he was writing his name as Amir Hasan Ala Sejzi.

His father's name is Alauddin Sistani and he was well-known and famous as Ala Sejzi this name was written by Syed Ahsan Bashir it is added to the catalog in the Khuda Baksh Library and oriental library Patna and also added to the Encyclopedia of Islam part two.

**Birth:** Hazrat Ala Alauddin Sistani is well known as Ala Sezji who was in Badayun for employment purposes. And

at this place, Amir Hasan was born in 651 Hegira corresponding to 1353 in Badayun city. And which is among the old centers of Islamic civilization. Many famous learned and holy persons were born from this land. A large number of the fakir person is taking the rest of this land in their final sleep. And this city is known as the city of peer persons. The persons of Malfuzat (discourses) have written that he was born in Delhi but Amir Hasan Sejzi who was not agreed on this matter in one couplet in the Persian language and which is not added here.

Till the time his father was in the service in Badayun, he was there and at his younger age, he arrived in Delhi. From the reading of his book *Fawaid Fawad*, it is known that in Delhi his other relatives and family member who were used to live there at that time.

**Education:** His education and training were done in Delhi but details of his education are not found. By seeing his poetry and prose it is known that his skill of knowing was complete. With Persian, he was perfect in the language of Arabic. And its proof is there in his books and in prose and poetry suitable sentences of the Arabic language are found. In the preface of the book *Kulyat Hasan* compiled by Masood Ali Mahvi and who wrote in *Nahu Arbi* that Amir Hasan's one famous book is *Qawis Nahwas* and this book is Hasan's proof of Arabic language. So Hasan is India's famous and well-known Persian poet and prose writer and who is among the first line of Indian Persian poets and who is known as Sadi in India.

**The popularity of his poetry:** The well-known and famous poet of north India is Tajuddin Reza. And who lived during the period of Sultan Altamash of the Delhi kingdom. After Tajuddin Reza the names of other poets that are found in the biographies are as follows.

Shahabuddin Mahra and Hameed Sanami are among the night Angeles of the garden of knowledge. Hameed Sanami was the disciple of Shahabuddin Mahra. And he was a famous poet of that time who has his Dewan (collected odes of the single poet) and his full name was Malk al-Kalam Amir Fakheruddin Sanami. And he was becoming Dewan (secretary) of all Indian provinces.

The eloquent persons of India, Amir Khusro and Amir Hasan Ala Sejzi are successors of the above two mentioned poets. As per Dr.Wahid Mirza upon them, there is the pride of not only Delhi but all of India in this matter and which is quite justifiable. And against them the fertile land of Iran which has produced fewer poets there. Dr. Saheb said about their language, that the language of them was pure and originally like the big poets of Iran. Even in India, there were no poets born still who are equal to them in status. These two poets are greater in rank than even the people of Iran who have put down their heads for paying respect to them. Jami is a great Persian poet and well-known prose writer. In one couplet who has paid gratitude to both of them. And from it is known their excellence because except him no Irani poet did not mention other poets of India. The leader of Odes Hafiz Shirazi, who has been mentioned



above, is two famous poets of India. Amir Khusro and Amir Hasan were among a few such lucky poets who were becoming famous and well-known during their life period and they have been found with much respect and honor. So in the history of Feroz Shahi, it is written that both have to become famous and well known among general and special persons as Sadi of India. The poets who came after them like famous poets of Iran Salman Salumi, Hafiz Shiraz, Kamal Kajandi, Jami, etc. are much influenced by them. The proof of it is that these poets wrote odes on the basis of odes written by them. Saib Tabrizi has compiled one poetry collection book of the poets who passed away from the world. And in which he has added 131 couplets of Amir Hasan. And from which it is known how there is a great effect of his poetry upon their poetry and thoughts. In short, due to both of them, Persian poetry, and the heads of India will be very high. Amir Hasan's poetry mentions Sufi poetry of solitude and unity of existence and no permanence of the sources of this mortal world. In his nature, there was eloquent poetry and he has genius, the power of it which was a God gift and a great talent. The person by pious nature and holy persons when they hear his poetry, then will be becoming in the condition of ecstasy and frenzy like injured cock and they will be away from the world and all that is in it.

**Employment:** After completion of education, he joined the royal military service. From Majlis (meetings) which were held on 27th Jamad Al-Akhir in the year 713 Hijira, it is



known that in the army his duty was penned instead of the sword. In the year 768 Hijira when Sultan Ghyiasuddin marched to attack Lucknowati to crush the revolt of Malik Taqral and then he was with the royal army. And during this journey, there was his company with Mailk Shams Dabir very much. As per the statement of Hasan, it was revealed that Malik Shams Dabir was famous and a great poet and author of his time. He has much devotion to his Hazrat Baba Fariduddin Ganj Shaker. After the victory, he was with the sultan and the royal army and came back to Delhi. Balbon's elder son Sultan Mohammed, governor of Multan when he was visited Delhi to give congratulation for the victory of the Lucknowati then at that time in the year 678 Hijira he was met with Amir Khusro and Amir Hasan Sejzi and both were poets of perfection. And he was such happy with both of them that he was taken both of them to Multan. Amir Hasan, who has compiled his first Dewan (collected odes of the single poet) during his stay in Multan. And in which there is a collection of his poetry by the age of 30 years. He has written an encomium in favor of Sultan Ghiasuddin and Khan Shaeed which was very powerful and due to his encomiums, he was becoming well-known and famous among poets of his time and went ahead with all of them.

There are many encomiums in favor and the dignity of Sultan Alauddin and his family members by Amir Hasan. Many encomiums, there are known for coverage of historical events, and due to this reason, there will be an

increase in the importance of those encomiums. During his life period, there were sat eight kings of the kingdom of Delhi. Amir Hasan's second Dewan's most beautiful handwritten copies are found in libraries of India as well as in big libraries of the Western countries and which are still safe and which were compiled one year and seven months after the death of Sultan Alauddin Khilji in the month of Rabil Awwal in year 714 Hegira.

In the year 707 Hegira Amir Hasan was attached to the edge of the shirt of Hazrat Nizamuddin Auliya. And very soon he was entered in the group of his special disciples. About the mystical life of Amir Hasan, the details are found in the books and were written by authors of biographies and as well Ziauddin Barni who also wrote about his caliphate of Hazrat Nizamuddin Auliya. Dar Shikov in his book *Safinatal Auliya* details the condition of Hazrat Nizamuddin Auliya that he has many disciples with him but among them, there are four disciples who are perfect, excellent and well known, and famous are as follows.

1. Amir Khusro 2. Burhanuddin Gharib 3. Shaikh Amir Hasan 4. Shaikh Naseeruddin Chirag Dehlavi.

Due to Amir Hasan's true devotion and good fondness, Shaikh Nizamuddin Auliya has given him many times saintly dresses and caps. We get this proof from the different meetings of *Fawa'id Fawad*. Amir Hasan's prose book *Fawa'id Fawad* is very famous and well-known. *Fawa'id Fawad* is a collection of the sayings of Hazrat Nizamuddin Auliya. And in which there are recorded

sayings for a period of 15 years from 3rd Shaban 707 Hegira to 19 Shaban 722 Hegira and this book which was becoming famous and well-known during the life period of Amir Hasan.

Now 700 years have passed away but still, its fame and popularity are found there at the present time as it was there in that period of Amir Hasan also. This book is a rule and procedure among the disciples of Hazrat Nizamuddin Auliya.

In the book *Fawa'id Fawad* there is mentioned wisdom, and the knowledge of God, love and affection and engagement of innermost, secrets of the graces of spiritualism, and from which persons of connection will get the benefits but on the other side the reader there will be known secrets and points of Islamic law and rules of the mystic way generally. Amir Khusro used to say that “If Amir Hasan can take my all books and give me his book of *Fawa'id Fawad*.” When Hazrat Nizamuddin Auliya began reading it then as soon as he began studying further than he used to praise the book very much. He said how well he has written in the mystic style and has given a good name to this book. In this way on the 24th Muharram in the year 712 Heigra meeting Amir Hasan presented his other book *Mukh Mani* presented in service of the Shaikh. Then he praised him very much and he presented his cap to Amir Hasan by removing it from his head. When Hazrat Nizamuddin wanted fondness of the Sama meeting, then at that time he used to hear the poetry

of Amir Hasan. In short poets upon hearing all qualities of the poetry of Amir Hasan King Akbar's courtier Malik Shura Faizi praised him very much.

**Amir Hasan's departure to Doulatabad (Devagiri) and his permanent settlement:** The year 725 Hegira caused him sad and there were many sorrowful events with him as during this period his spiritual master and his dear friend and brother of the mystic way who was passed away from the world. After these gloomy events, he spent two years in Delhi. And after that in the year in 727 Hegira, Sultan Mohammed Bin Tughlaq who has given the order to shift his capital to Devagiri (Doulatbad) from Delhi. So for this reason like other citizens of Delhi Amir Hasan also went to Devagiri. For making capital Devairi this place is very much liked by Sultan Mohammed Bin Tughlaq. Many poets have praised this city very much. In the Dewan of Amir Hasan, there is a Masnavi (verse comprising couplets) of 13 couplets in it. Still, some time passed by making the capital of the Delhi Kingdom at Doulatabad then at that time there came another order from the Sultan that those who are living in Doulatabad now have the option to go back to Delhi again. This order, made two capitals destroyed very much. Because some people went back to Delhi and some settled down in Doulatabad. Amir Hasan, Hazrat Burhanuddin Gharib, and a large number of

the Sufi group persons who were decided and settled down in Doulatabad.

**Death:** About the death of Amir Hasan there are many different writers of biographies. Mohammed Sufi Baig in his famous book *Tadhkira Butkhana*, Gulam Azad Gilgrami, in *Yad Baiza*, *Rouzatal Auliya*, and in *Tadhkira Shura*, Lachimi Narayan Shaiq in *Gul Rana*, Abdul Razzaq Shah Nawaz Khan in *Baharistan*, Hussain Quli Khan in *Eishaq Ne Nashtar Eishaq* and Abdul Hai in *Nuzhat Khatir* wrote the death year 737 Hegira. And seem it is authentic in this matter. Shaikh Abdul Samad Bin Afzal Mohammed who is the sister son of Shaikh Faizi and Shaikh Abu Fazal wrote in *Akhbar Asfia* that the date 29 Safar in the year 737 Hegira corresponding to 30th July in the year 1336 A.D. After going to Doulatabad after passing there ten or eleven years this parrot of the garden of the poetry who left from this world of dust to the country of permanence. *Maqdam Auliya* is the date of his death. But in this chronogram, one number is more in it.

Hazrat Amir's poetry and his odes and encomiums are full of feelings of pain and in which there is a loud cry. And good qualities of eloquence and rhetoric and Amir Hasan, who made excessively fine of the meaning and subjects which appear from the poetry. Some encomiums were written about historical events, for example, the victory of Devagiri. Amir Hasan, who has written in praise of Sultan Alauddin Khilji which is very great and excellent.

His poetry of unity of God is very remarkable. In Arabic poetry, there is the best composition of suitable phrases of the Persian language and which are mixed such that it is not seen from any angle unmatched in this matter. In the matters of the controversial questions Hazrat Amir Hasan, who used to keep silent.

### **32. Hazrat Shah Kochak al-Mashur Shahinsha Wali Beed**

Hazrat Khaja Abul Faiz, well known as Shah Kochak Wali, who was famous as Shahinsah Wali, came to Deccan from the surrounding area of Panjab. Hazrat came in the year 738 Hijri in Beed. In his pledge there are 3 traditions, and among those traditions, the author confirmed the following tradition, which is correct in this matter.

**Hazrat** Musa Aurangbadi, in his discourses, has written from the book 'Sair Mohammedi' that he was a disciple of Hazrat Burhanuddin Gharib. And Hazrat Burhanuddin Gharib, who was the great caliph of Hazrat Nizamuddin Auliya of Delhi.

**The** author has written that when he has checked his old stock checking about for this difference with much care attention in this matter, he was able to know the correct and



surety of information in this matter. When he had endeavours in this information, then we were able to know the correct details, and we confirm that he was a special disciple of the Hazrat Burhanuddin Gharib. And he was from Qazi Zainuddin Zainal Haq and Qazi Muhazibuddin, residents of Kaij village of district Beed, and from them he got favor of attention. But his family in the Chistia Sufi chain.

### **33.Hazrat Qazi Ziauddin Sinai**

Hazrat Qazi Ziauddin Sinai's shrine building is situated on the south side at a distance of one kilometer. It is attached to a road that goes to Hazarat Jalauddin Ganj Rawan at a distance of 300 kilometers. On the eastern side, there is a tomb of Hazrat there. Inside the tomb there are inscriptions of sura ayat kursi and some names of Allah. The tomb has become damaged due to the falling of the plaster of the inside of the tomb, and due to this reason some words of the inscription are not readable and damaged. On the opposite side of the tomb, there are two graves of Mir Abro and Mir Gabro. And who were called choristers of Hazrat Nizmuddin Auliya? In spite of this, there are many other graves. On the west side of the tomb there is a secluded mosque, and it is called Kali Masjid.



Inside the shrine there is a courtyard of stones and the shrine building under the shrine committee of Dargah of Shah Jalaluddin Ganjrahan for care and admission. Dargah's repairs and maintenance are a must in this matter, as Dargah's boundary walls at the eastern, north, and southern sides are damaged already.

**Conditions:** He was a great learned person and a strict follower of the Islamic law. The learned persons of Delhi used to give him much respect and honor. He was a close friend of Hazrat Nizamuddin Auliya. He was against the Sama hearing and bidat (the Arabic word bid'ah (بدعة) means "innovation" in English). In Islam, it refers to any innovation in religious matters. It can also mean "novelty," "heretical doctrine," or "heresy." While it's often used in Muslim texts, the word doesn't appear in the Qur'an. Hazrat used to say always that he can overcome in the discussion of the knowledge with Hazrat Nizamuddin Auliya, but there are much more miracles of him. I want the people of Islamic law to be better than the people of the miracles. So upon the advice of the learned persons, he was called Hazrat Rukanuddin from Multan. He also met with Moulana Wajihuddin and Qazi Shahib but never participated in the Sama meetings. And who used to say it was against Islamic Shariah law? Hazrat likes Islamic law more than his life. The event of firmness of the Hazrat is as follows.

Hazrat sacrificed the lives of his four sons upon Islamic law. He did not say any phrase other than patience and thanks with his tongue.

Once there came one fakir in Delhi who made fire and used to sit in it. When Hazrat was able to know in this matter, he sent his elder son to tell him it was against Islamic law. So come out of the fire. When he went there and told Fakir, Fakir had seen him by his hot look, so for this reason he was burned down. When Hazrat heard this, he said, "Thanks to Allah, my son was given his life for the sake of reality in this matter." Later, he sent three boys one after another, and when all of the three died, Hazrat thanked Allah in the court of Allah. Then he himself went to see the fakir there. And told him this act is against Islamic law. Come out of the fire. But upon hearing this, he did not come out of the fire. He looked at the Hazrat many times, but there was no effect at all in this matter. Then, in helpless condition, he came out of the fire and fell at the feet of Hazrat. He told him, Hazrat, I could not see a true and firm person in the Islamic law like you.

Hazrat Qazi Ziauddin Sinani, when he saw many Bidat practices in Delhi, went to Makkah by Delhi. From there, he came to Gujarat. And asked there whether Nizmuddin is alive.? And people told him yes. Hazrat told me till he will be alive there, then I cannot visit Delhi. He went to Doulatabad from Gujarat, where the name and fame of

Hazrat Burhanuddin were still there. There were hot meetings of Sama meetings. After some days, Hazrat Qazi Ziauddin Sinani became ill. Hazrat Burhanuddin wanted to visit him to ask about his illness condition. But Hazrat said that he is the caliph of Hazrat Nizmuddin Auliya. And he used to listen to songs. And one who is involved in action against Islamic law, and from him he will not meet in this matter. But Hazrat Burhan Uddin said that he was repenting of the deeds of the bidats. Upon hearing this, Hazrat gave his turban to his disciples and told them to spread it for Hazrat Burhanuddin Gharib. He came there by kissing the turban of the Shaikh. Hazrat sat him with much humility and manners. After visiting him, Hazrat Burhanuddin left there.

Every year, Hazrat's Urs (death anniversary ceremony) will be held by a committee of servants of Dargah Hazrat Shah Jalaluddin Ganj Rawan on the 29th Zeqad.

15. the information of holy persons who are buried in the shrine area of Bawais Khaja in Dowlatabad.

16. In the nearby Tomab area of Hazrat Zainduddin at the foot side of the Mausoleum in the eastern part, there are found graves of Hazrat Moulana Shamsuddin Fazal Allah,

Hazrat Moulana Tajuddin, and Hazrat Moulana Ahmed, and their brief details are added as follows.

### **34. Hazrat Moulana Shamsuddin Fazal Allah**

was learned person who acted upon knowledge with BB and majzub of a lover of Allah. And famous among holy persons of Allah. He was the stepbrother of Hazrat Zainuddin Bais Khaja of Khuldabad. and son of Khaja Hussain Shirazi. In Nafais, it was written that he went with Moulana Zainuddin and Khaja Mubrak in the presence of Hazrat Maruf Shaikh on Monday, 5<sup>th</sup> rabbil awwal 733 hijri. Hazrat Shaikh has asked about Moulana Shamsuddin Fazal Allah, brother of Moulana Zainuddin. Moulana Zainuddin told him that he is reading the Quran and learning from the education.

He was a disciple of Hazrat Burhan Gharib. In Gharib it is written details that after devotion of him by chance he was asked with hazrat meaning of qutub of aqtab. And Shaikh was explained to him in details during the conversation; he was mentioned as a sign of the glad tidings of that fakir. And its details are found in the book Ghariab.

Asking details of points of knowledge: Hazrat used to ask questions about points of the Quran issues of the knowledge. Hazrat Burhanuddin used to explain to him each and every secret in this matter. So in the book Aqwal

Gharib, there was w. that Hazrat Shaikh has asked with him the meaning of moulana miskin. He told the person who does not have anything with him, and he said who is miskin with people of Islamic law. Listen in mysticism to whom is called miskin. And miskin is from musk, in the meaning of mishk. In reality, it is the blood that is dried up. So the heart, which becomes dry in the love of reality, then he is called Miskin.

In nafais it is written that once with Shaikh, Moulana Fazal Allah has asked that Shaikh be appointed to him to provide tech education to his children. He is paying some to me. but I find doubt in this matter. Hazrat told me there is no problem; take it.

Search of love: in Ahsan Aqwal in chapter 15, it is written that he was asked by Hazrat how we can get love, Allah. Hazrat told by favor and love of Allah. He asked again whether something else.? He was told by a.

Death: Upon death of Shaikh, he was completed in the presence of Zainuddin in the 22 Khaja stages of mysticism. So he was present till the death of Shaikh. He was buried at the footside of Moulana Zainuddin and did not leave his company.

### **35. Hazrat Moulana Tajuddin Lashkari**

He was a rider of horses with a hunter in the field of purity. And the chief of the army unit. And who used to keep the

horse of piety under his r. and e of the piety in the hand? and on the head crown of s. His name is Tajuddin Lakkari Mohammed Asil. He was in the service of the sultan's army. And most of the time he used to spend his time in the presence of Shaikh. He was a disciple of Hazrat Burhanuddin Gharib. He used to like Hazrat Burhanuddin so much that in all matters he used Hope Shaikh's help with perfect trust.

**Finding the lost horse:** There is a tradition with him that once he has lost his horse. He was searching at all places, but he could not find the horse. And nobody did not give any sign. In disappointment, he told all details to hazrat in this matter. And at that time Hazrat was laying the bed. Hazrat said when Fakir will be on the bed, then you will get your house. To go your house in satisfication condition and see horse there. I went toward the house and saw that horse standing at the door of the house. (from Gharaib)

**To remove poverty:** Once he was told the Shaikh that “ He has a large number of family members with me for eating provision and there is less income. Whatever there is getting by me is not sufficient to bring them. Now I have no power to face poverty with me.” Hazrat told you will be given from the side of Allah many graces and at that time there will be no poverty with you. So upon the death of Shaikh, he was given rule of the Baderkot. He has many graces. (Ahson Ahwal chapter)

Mystic way: In spite of his appointment, he continued his endeavours in the mystic way. The shaikh also used to pay much attention and care for him. One time there was a gap with him mystic way. Shaikh told Moulana Latifuddin to tell Khaja Mohammed that he would endeavor to come out of the situation. Khaja Mohammed told me to take him out of the situation. Moulana told him. Hazrat Shaikh asked which is today. He was informed today is Monday. Hazrat told me he will get a clear on Wednesday. And Khaja Tajuddin Mohammed got clearance on Wednesday. (from Ahsan Aqwal)

**Caliphate:** Upon death of the shaikh, he completed stages of mysticism in the presence of Zainuddin 22 Khaja. Moulana accepted his pledge upon permission.

Death: Hazrat with Moulana used to love and respect him like his peer. So he was buried at the footside of Hazrat. As he has distinctions of permission and pledge, his grave has distinction compared to the other persons. For this reason, his grave has such grace and dignity in this matter.

Sons: Hazrat had a large number of sons. So for this reason there is found continuation of links of servants of the tomb for had kalan.

Moulana Ahmed: In the books of discourses, there are two people with this name. one Moulana Ahmed Khalf Tajuddin Mohammed Lakkari and who was in service with



Moulana Zain Uddin 22 Khaja during his travel to Delhi. And other is Moulana Ahmed Chasgouri, who left his service as per the advice of the Shaikh and was engaged to get knowledge. As this holy person is famous with the title of chasgour, for this reason the other one, Moulana Ahmad Khalf Tajuddin, is confirmed in this matter. He completed mysticism as well as knowledge of the innermost and manifested it in the service of Moulana Zainuddin. Afterward, upon his death, he was buried at the side of his father.

**Adopted daughter:** Bibi Sahiba was brought up since childhood under the shadow of the affection of Hazrat Zainuddin 22 Khaja. Hazrat has much affection and love for Bibi Sahiba. For this reason, she became the well-adopted daughter of Hazrat. Bibi Sahiba was a great warrior and ascetic woman. She obtained knowledge of the innermost and manifested it in the service of Hazrat. And she got a position of revelation. In the condition of ecstasy, she used to say his phrases in masculine language. She was well known as Moulana Khan Bibi Sahib.

The Ur ceremony of Khan Bibi Sahiba will be helped on 21 Shaban. Her grave is situated on the south-eastern side of the stone marble compound. Where are the graves of Azam Shah and his wife? Upon exiting the eastern side, there are found graves of Azam Shah.

### 36. Hazrat Qazi Ziauddin Sinai

Hazrat Qazi Ziauddin Sinai's shrine building is situated on the south side at a distance of one kilometer. It is attached to a road that goes to Hazrat Jalauddin Ganj Rawan at a distance of 300 kilometers. On the eastern side, there is a tomb of Hazrat there. Inside the tomb there are inscriptions of sura ayat kursi and some names of Allah. The tomb has become damaged due to the falling of the plaster of the inside of the tomb, and due to this reason some words of the inscription are not readable and damaged. On the opposite side of the tomb, there are two graves of Mir Abro and Mir Gabro. And who were called choristers of Hazrat Nizmuddin Auliya? In spite of this, there are many other graves. On the west side of the tomb there is a secluded mosque, and it is called Kali Masjid.

Inside the shrine there is a courtyard of stones and the shrine building under the shrine committee of Dargah of Shah Jalaluddin Ganjrahan for care and admission. Dargah's repairs and maintenance are a must in this matter, as Dargah's boundary walls at the eastern, north, and southern sides are damaged already.

**Conditions:** He was a great learned person and a strict follower of the Islamic law. The learned persons of Delhi used to give him much respect and honor. He was a close

friend of Hazrat Nizmuddin Auliya. He was against the Sama hearing and bidat (the Arabic word bid'ah means "innovation" in English). In Islam, it refers to any innovation in religious matters. It can also mean "novelty," "heretical doctrine," or "heresy." While it's often used in Muslim texts, the word doesn't appear in the Qur'an. Hazrat used to say always that he can overcome in the discussion of the knowledge with Hazrat Nizmuddin Auliya, but there are much more miracles of him. I want the people of Islamic law to be better than the people of the miracles. So upon the advice of the learned persons, he was called Hazrat Rukanuddin from Multan. He also met with Moulana Wajihuddin and Qazi Shahib but never participated in the Sama meetings. And who used to say it was against Islamic Shariah law? Hazrat likes Islamic law more than his life. The event of firmness of the Hazrat is as follows.

Hazrat sacrificed the lives of his four sons upon Islamic law. He did not say any phrase other than patience and thanks with his tongue.

Once there came one fakir in Delhi who made fire and used to sit in it. When Hazrat was able to know in this matter, he sent his elder son to tell him it was against Islamic law. So come out of the fire. When he went there and told Fakir, Fakir had seen him by his hot look, so for this reason he was burned down. When Hazrat heard this, he said,

"Thanks to Allah, my son was given his life for the sake of reality in this matter." Later, he sent three boys one after another, and when all of the three died, Hazrat thanked Allah in the court of Allah. Then he himself went to see the fakir there. And told him this act is against Islamic law. Come out of the fire. But upon hearing this, he did not come out of the fire. He looked at the Hazrat many times, but there was no effect at all in this matter. Then, in helpless condition, he came out of the fire and fell at the feet of Hazrat. He told him, Hazrat, I could not see a true and firm person in the Islamic law like you.

Hazrat Qazi Ziauddin Sinani, when he saw many Bidat practices in Delhi, went to Makkah by Delhi. From there, he came to Gujarat. And asked there whether Nizmuddin is alive.? And people told him yes. Hazrat told me till he will be alive there, then I cannot visit Delhi. He went to Doulatabad from Gujarat, where the name and fame of Hazrat Burhanuddin were still there. There were hot meetings of Sama meetings. After some days, Hazrat Qazi Ziauddin Sinani became ill. Hazrat Burhanuddin wanted to visit him to ask about his illness condition. But Hazrat said that he is the caliph of Hazrat Nizmuddin Auliya. And he used to listen to songs. And one who is involved in action against Islamic law, and from him he will not meet in this matter. But Hazrat Burhan Uddin said that he was repenting of the deeds of the bidats. Upon hearing this, Hazrat gave his turban to his disciples and told them to

spread it for Hazrat Burhanuddin Gharib. He came there by kissing the turban of the Shaikh. Hazrat sat him with much humility and manners. After visiting him, Hazrat Burhanuddin left there.

Every year, Hazrat's Urs (death anniversary ceremony) will be held by a committee of servants of Dargah Hazrat Shah Jalaluddin Ganj Rawan on the 29th Zeqad.

The information of holy persons who are buried in the shrine area of Bawais Khaja in Dowlatabad.

In the nearby Tomab area of Hazrat Zainuddin at the foot side of the Mausoleum in the eastern part, there are found graves of Hazrat Moulana Shamsuddin Fazal Allah, Hazrat Moulana Tajuddin, and Hazrat Moulana Ahmed, and their brief details are added as follows.

### **37. Hazrat Moulana Shamsuddin Fazal Allah**

He was a learned person who acted upon knowledge with eminence, not alternative, and majzub (a dauntless person) of a lover of Allah. And famous among holy persons of

Allah. He was the stepbrother of Hazrat Zainuddin Bais Khaja of Khuldabad and son of Khaja Hussain Shirazi.

In Nafais, it was written that he went with Moulana Zainuddin and Khaja Mubrak in the presence of Hazrat Maruf Shaikh on Monday, 5<sup>th</sup> Rabbil awwal 733 Hijrah. Hazrat Shaikh has asked about Moulana Shamsuddin Fazal Allah, brother of Moulana Zainuddin. Moulana Zainuddin told him that he is reading the Quran and learning from the education.

He was a disciple of Hazrat Burhan Gharib. In Gharib it is written details that after devotion of him by chance he was asked with Hazrat meaning of '*Qutub of Aqtab*'. And Shaikh was explained to him in details during the conversation; he was mentioned as a sign of the glad tidings of that fakir. And there was details are found in the book '*Ghariab*'.

Asking details of points of knowledge: Hazrat used to ask questions about points of the Quran issues of the knowledge. Hazrat Burhanuddin used to explain to him each and every secret in this matter. So in the book '*Aqwal Gharib*', there was details are found. that Hazrat Shaikh has asked with him the meaning of 'moulana miskin'. He told the person who does not have anything with him, and he said who is miskin with people of Islamic law. Listen in mysticism to whom is called miskin. And miskin is from musk, in the meaning of mishk. In reality, it is the blood

that is dried up. So the heart, which becomes dry in the love of reality, then he is called Miskin.

In 'Nafais' it is written that once with Shaikh, Moulana Fazal Allah has asked that Shaikh be appointed to him to provide teaching of education to his children. He is paying some to me. But I find doubt in this matter. Hazrat told me there is no problem take it.

**Search of love:** In 'Ahsan Aqwal' in chapter 15, it is written that he was asked by Hazrat how we can get love, Allah. Hazrat told by favor and love of Allah. He asked again whether something else.? He was told by obligation.

**Death:** Upon death of Shaikh, he was completed in the presence of Zainuddin in the 22 Khaja stages of mysticism. So he was present till the death of Shaikh. He was buried at the footside of Moulana Zainuddin and did not leave his company even after his death.

### **38. Hazrat Moulana Tajuddin Lashkari**

He was a rider of horse with a hunter in the field of purity. And the chief of the army unit. And who used to keep the horse of piety under his thigh and bridle of the piety in the hand. And on the head crown of sovereignty. His name is Tajuddin Lakkari Mohammed Asil. He was in the service of the sultan's army. And most of the time he used to spend his time in the presence of Shaikh. He was a disciple of Hazrat Burhanuddin Gharib. He used to like Hazrat



Burhanuddin so much that in all matters he used hope Shaikh's help with perfect trust.

**Finding the lost horse:** There is a tradition with him that once he has lost his horse. He was searching at all places, but he could not find the horse. And nobody did not give any sign. In disappointment, he told all details to hazrat in this matter. And at that time Hazrat was laying the bed. Hazrat said when Fakir will be on the bed, then you will get your house. To go your house in satisfaction condition and see horse there. I went toward the house and saw that horse standing at the door of the house. (from Gharaib)

**To remove poverty:** Once he was told the Shaikh that “He has a large number of family members with me for eating provision and there is less income. Whatever there is getting by me is not sufficient to bring them. Now I have no power to face poverty with me.” Hazrat told you will be given from the side of Allah many graces and at that time there will be no poverty with you. So upon the death of Shaikh, he was given rule of the Baderkot. He has many graces. (Ahson Ahwal chapter)

**Mystic way:** In spite of his appointment, he continued his endeavours in the mystic way. The shaikh also used to pay much attention and care for him. One time there was a gap with him mystic way. Shaikh told Moulana Latifuddin to tell Khaja Mohammed that he would endeavor to come out of the situation. Khaja Mohammed told me to take him out

of the situation. Moulana told him. Hazrat Shaikh asked which is today. He was informed today is Monday. Hazrat told me he will get a clear on Wednesday. And Khaja Tajuddin Mohammed got clearance on Wednesday. (from Ahsan Aqwal)

**Caliphate:** Upon death of the shaikh, he completed stages of mysticism in the presence of Zainuddin 22 Khaja. Moulana accepted his pledge upon permission.

Death: Hazrat with Moulana used to love and respect him like his peer. So he was buried at the footside of Hazrat. As he has distinctions of permission and pledge, his grave has distinction compared to the other persons. For this reason, his grave has such grace and dignity in this matter.

Sons: Hazrat had a large number of sons. So for this reason there is found continuation of links of servants of the tomb for had kalan.

Moulana Ahmed: In the books of discourses, there are two people with this name. one Moulana Ahmed Khalf Tajuddin Mohammed Lakkari and who was in service with Moulana Zain Uddin 22 Khaja during his travel to Delhi. And other is Moulana Ahmed Chasgouri, who left his service as per the advice of the Shaikh and was engaged to get knowledge. As this holy person is famous with the title of chasgour, for this reason the other one, Moulana Ahmad Khalf Tajuddin, is confirmed in this matter. He completed

mysticism as well as knowledge of the innermost and manifested it in the service of Moulana Zainuddin. Afterward, upon his death, he was buried at the side of his father.

**Adopted daughter:** Bibi Sahiba was brought up since childhood under the shadow of the affection of Hazrat Zainuddin 22 Khaja. Hazrat has much affection and love for Bibi Sahiba. For this reason, she became the well-adopted daughter of Hazrat. Bibi Sahiba was a great warrior and ascetic woman. She obtained knowledge of the innermost and manifested it in the service of Hazrat. And she got a position of revelation. In the condition of ecstasy, she used to say his phrases in masculine language. She was well known as Moulana Khan Bibi Sahib.

The Ur ceremony of Khan Bibi Sahiba will be helped on 21 Shaban. Her grave is situated on the south-eastern side of the stone marble compound. Where are the graves of Azam Shah and his wife? Upon exiting the eastern side, there are found graves of Azam Shah.

The End.

